

# THE SPIRIT OF MISSIONS

VOL. LXXVI

MARCH, 1911

NO. 3



*The Missionary at Work.—See Pages 224-229*

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, N. Y.



# THE MISSIONARY DISTRICTS OF THE CHURCH

## I. AT HOME

Alaska: Right Rev. Dr. Peter Trimble Rowe.  
Arizona: Right Rev. Julius W. Atwood.  
Asheville: Right Rev. Dr. Junius Moore Horner.  
Eastern Oklahoma: Right Rev. Theodore Payne  
Thurston.  
Eastern Oregon: Right Rev. Dr. Robert L. Pad-  
dock.  
Honolulu: Right Rev. Dr. Henry B. Restarick.  
Idaho: Right Rev. Dr. James Bowen Funsten.  
Kearney: Right Rev. George Allen Beecher.  
Nevada: Right Rev. Dr. Henry Douglas Robinson.  
New Mexico: Right Rev. Dr. John Mills Kendrick.  
North Dakota: Right Rev. Dr. Cameron Mann.  
North Texas: Right Rev. Edward A. Temple.

Oklahoma: Right Rev. Dr. Francis K. Brooke.  
Porto Rico: Right Rev. Dr. James H. Van Buren.  
Philippine Islands: Right Rev. Dr. Charles Henry  
Brent.  
Salina: Right Rev. Dr. Sheldon Munson Griswold.  
San Joaquin: Right Rev. Louis Childs Sanford.  
South Dakota: Right Rev. Dr. F. F. Johnson.  
Southern Florida: Right Rev. Dr. William Crane  
Gray.  
Spokane: Right Rev. Dr. Lemuel Henry Wells.  
Utah: Right Rev. Dr. Franklin Spencer Spalding.  
Western Colorado: Right Rev. Dr. Benjamin Brew-  
ster.  
Wyoming: Right Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Bishop of Cuba.

## II. ABROAD

Brazil: Right Rev. Dr. Lucien Lee Kinsolving.  
Cape Palmas: Right Rev. Dr. Samuel David Fer-  
guson.  
Cuba: Right Rev. Dr. Albion Williamson Knight.  
Hankow: Right Rev. Dr. Logan Herbert Roots.

Kyoto: Right Rev. Dr. Sidney Catlin Partridge.  
Mexico: Right Rev. Dr. Henry D. Aves.  
Shanghai: Right Rev. Dr. Frederick Rogers Graves.  
Tokyo: Right Rev. Dr. John McKim.  
Wuhu: Bishop Roots in charge.

## III.

HAITIEN CHURCH: Right Rev. Dr. James Theodore Holly.

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## IMPORTANT NOTES

### THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### SUBSCRIBERS

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### CONCERNING WILLS

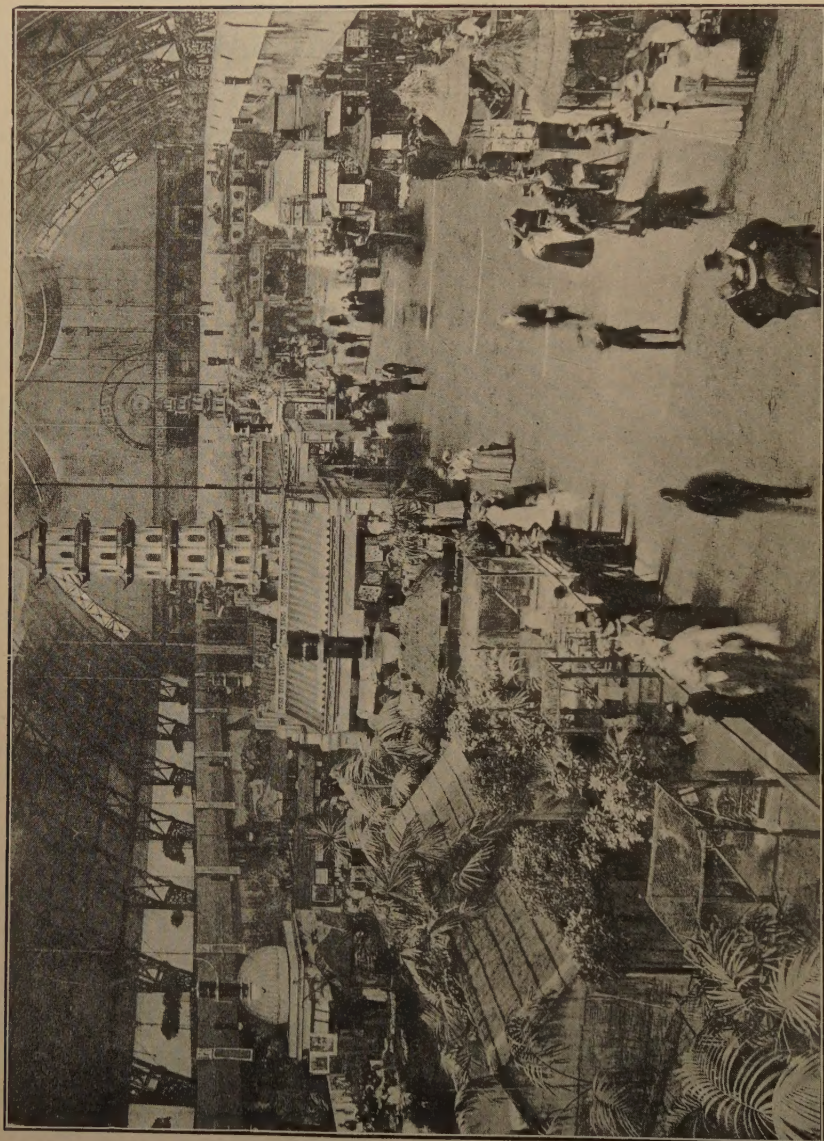
IT is earnestly requested that inquiries be made concerning Wills admitted to probate  
whether they contain bequests to this Society, and that information of all such be-  
quests be communicated to the Treasurer without delay. In making bequests for missions  
it is of great importance to give the exact title of the Society, thus:

*I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant  
Episcopal Church in the United States of America, for the use of the Society.....*

If it is desired that the bequest should be applied to some particular department of the  
work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the  
words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG  
THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA,"  
or "FOR WORK IN CHINA," etc.







HOW "THE WORLD IN BOSTON" (PAGE 323) WILL LOOK

*The main hall in the Orient in London*



# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXXVI.

March, 1911

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## THE PROGRESS OF THE KINGDOM

THE first regular meeting of the Board since its reorganization was held on February 8th, and was rightly

### *The Board Meeting*

felt to be the final test of the value and efficiency of the entire plan devised by the new missionary canon. With an interest not unmixed with anxiety those concerned in the Church's missionary work looked forward to this gathering. The question in their minds was: Would the Board find itself? Other machinery had been devised for the very purpose of taking over the large majority of the business hitherto transacted by the Board at its monthly meetings; would the Board then, failing the interest of its usual routine business, cease to feel a reason for its existence?

Forebodings of this sort were not unheard in the Church. It was said that the Executive Committee, clothed with such full powers, would become a sort of little Board, while the Board would fade away into a shadowy over-lord of indefinite potentiality. Even as late as the morning of the meeting members of the Board were heard to wonder whether a sufficient reason would develop to justify the long distances which many had travelled in order to be present. And

they had come from far; the prophecy that the nation-wide representation of the Board would result in a great shrinkage of attendance, and that very few from west of Buffalo or Pittsburgh could be expected, was not justified. Every missionary department except the Eighth was represented. Thirty-five out of the fifty members were present at the first session and practically the same proportion was sustained throughout the day and a half, which was scarcely long enough for the crowding questions which came before the Board. All felt the force and truth of the words spoken at the close of the final session by the Bishop of Albany, for many years the revered and honored Chairman of the former Board, who appeared on the morning of the opening day and stayed until the very end of the meeting. Just preceding the final adjournment he arose and addressed President Lloyd, saying: "For years I sat where you are now sitting, and you sat here. I have had my doubts about some matters in connection with the reorganization and institution of the new Board, but I want to say, here and now, that this is the best and the most remarkable meeting of this body which I have ever known. It is the Lord's work; I thank Him for it."

### *The Things Done*

In its usual place will be found a detailed description of the business transacted by the Board. We shall not comment upon it here, further than to emphasize certain definite lines of advance which mark the new methods of the reorganized Board.

(1) The Board took time for prayer. The first session opened with a corporate celebration of the Holy Communion as an integral part of its procedure; the last session closed with prayers in the chapel; and in the midst of the sessions of the first day came also the noon-tide prayers. In a way never before possible the work of the Board was consecrated by the spirit of worship and intercession.

(2) The Board took cognizance of, and passed upon, the work of the two other bodies which it had clothed with authority—the Executive Committee and the Council of Advice. All matters done by them came up for final approval, making it evident that the Board had not surrendered its powers, but had deputized their exercise, and was still the ultimate authority in missionary affairs.

(3) The vision of a new sphere of usefulness was opened before the Board by the report of its committee on the President's inaugural address. As the reading of this report proceeded it was seen that enough matters of weight and urgency were therein contained to occupy the attention of the Board through the meetings of an entire year, and that in developing a policy concerning them the Board would be rendering the highest possible service to the Church.

(4) The Board came into personal touch with the men in the field. By its own invitation two missionary bishops, two clergy from the field and two department secretaries were present to bring their informing and inspiring messages. In the future this will be a feature of the meetings, so that every missionary may feel that there is an opportunity for him to press his cause before the Church's highest executive coun-

cil; and so that the council also may know at first hand the men at work in the field.

(5) It would scarcely have been possible under the old system to thresh out thoroughly the question of the unit apportionment which it is proposed to adopt for the next fiscal year. This was done, and the Board found itself by a considerable majority in favor of the levying of a single apportionment, upon which might be credited the offerings of the Woman's Auxiliaries and the Sunday-schools—a reversal of the former practice.

(6) It happened also that on the first day of the Board meeting a cablegram from China presented an emergency question from the field, opening a large opportunity which called for wise counsel and prompt initiative. For this also the Board had time, and realized that it was dealing with a matter which might influence profoundly the future of many millions of the human race—and the history of an entire country.

These were some of the things done—and felt by the Board to be distinctly worth doing.

### *The Outlook*

Without doubt every member of the Board feels more keenly than before what serious and vitally interesting possibilities lie before it. The question as to whether it has a sufficient reason for existence and work enough to do will probably never again be raised—certainly not until it has done some of the things which have already been laid upon it. It also seems certain that the Board as a whole will familiarize itself with the mission field as it has not been able to do in the past. Under the present system the work will be viewed as a whole, which ought to bring about a juster sense of relations and a more statesmanlike administration.

But best of all, perhaps, the Board bids fair to develop a power of leadership within the Church itself. Its returning members will carry the inspiration and the sense of responsibility into



the distant quarters of the land, and so help to set a united Church face to face with its great work.

These are the good things which are to be developed out of the newer organization under which the aggressive work of the Church is to be pushed forward.

SOMEWHAT analogous to the Laymen's Missionary Movement, although born of a desire to commemorate

### *The Woman's Jubilee*

an event, is the Golden Jubilee of the Woman's National Foreign Missionary Societies, which is making its progress through the country and holding its sessions in the principal cities. Its purpose is to celebrate the fiftieth anniversary of the beginning in America of woman's organized work for foreign missions, by gaining a better conception of the opportunity confronting the Christian Church in the Orient, by deepening the prayer life, and by enlarging the sense of obligation and the contributions of Christian women.

An important work is thus being done in stimulating those already interested, and in arousing the careless to a better appreciation of the missionary enterprise. The movement is designated as "interdenominational" and seems to be one of those instances where we can, to our own advantage and without undesirable compromise, unite with Christians of other names in a common effort toward a worthy end. May a large blessing accompany the movement!

THE past century has seen a constantly increasing tendency leading men to journey into all the world.

### *The Missionary Exposition*

In its latter years there has also developed a disposition to bring the world into one's own centre of life. The conspicuous characteristic of education to-day is its touch with cosmopolitan conditions. The really educated man must be in the best sense a man of the world.

In part as a response to this desire methods have been developed whereby those who cannot travel about the world may find certain of its features reproduced in miniature. We have captured its striking scenes in our cameras and have caught its color in our lantern slides. Without doubt our many expositions have also been most valuable. But perhaps the most valuable of these, from an educational standpoint, is the one to be held in Boston next month—our first missionary exposition on a large scale.

Even the man who takes his trip around the world does not always see the real life of the nations through which he passes. It is probably true of the modern circumnavigator that his impression is largely one of steamship lines, railways and hotels, together with the objects listed in his Baedeker; but of the intimate, personal life of the people whom he jostles in the streets—provided he walks at all—he knows practically nothing. The objects which the national life has created he views with the outward eye and adjusts to his scheme of things according to his personal perspective, but of the people who created them and the vital forces out of which they sprung, he remains largely in ignorance. If the traveller wishes to see this underlying reality and to know these peoples as they really are, he can do so in no better way than by putting himself in touch with the missionary, who himself is touching the lives of the people at first hand.

In the same way it is true that no world exposition can so truly bring the world within the vision of the beholder as does a representative and well-prepared missionary exposition. Here it is not with mere objects that one deals, but with the throbbing personal life of the peoples who have made history, and still shall make it; with their deepest thoughts and aspirations, their most startling needs, their grossest superstitions and highest possibilities. It is beyond all else an exposition of human life rather than of fabrics, machinery or

handicraft; and human life always has been and always will be the most interesting thing in the world.

Therefore we urge upon all those who may read this magazine, and who are sufficiently near to this exposition, or to any others which may follow upon it, that they do not fail to get this inner view of the world's life. Considered simply as a matter of larger education it would be worth while, but as a stimulus to Christian faith and a power in spiritual development it is infinitely more so.

IN a double sense the late Bishop of Pennsylvania was intimately connected with the missionary work of the Church. Graduating from the General Seminary at the age of thirty-three—after

*Bishop  
Whitaker*

a previous experience of many years as a teacher—Mr. Whitaker offered himself for missionary work in the state of Nevada. This was in 1863, and the conditions under which he labored were of the most pioneer type. The year 1869 found him called to the episcopate as the first missionary bishop of Nevada, and when in 1886, after seventeen years of noble and fruitful service, he came to the Diocese of Pennsylvania as assistant to Bishop Stevens, it was with the large and varied experience, the resourcefulness and initiative which the missionary field gives to the man of real ability. Instantly the experience thus gained by him was recognized as fitting him pre-eminently for another sort of service, and in the following year he was chosen a member of the Board of Missions. To this work he gave for twenty-three years his unremitting service, his wise counsel and his earnest prayers. Quiet and unobtrusive by nature, he did his work in the Board most simply and spoke but seldom, but behind each act and word of his there was a large knowledge and a keen vision which made them valued and valuable. Owing to his advanced years and infirm health his election upon the reorganized Board was re-

gretfully recognized as impossible, but to the end he was constant in his championship of mission work and he rejoiced to know how hopeful its future appears.

THE news which the treasurer conveyed to the Board at its meeting in February was cheering to a degree.

The increase in offerings over the same date last year

amounted to \$88,000. In this, however, five months' business was being counted against four, and also offerings had been taken earlier by some of the larger parishes. However, there is evidently a determination on the part of the Church to back up its Board of Missions.

This is most encouraging and most necessary—how necessary we fear many fail to realize. Were the entire apportionment raised, by every parish and diocese, there would still be lacking \$150,000 in order that the obligations resting upon the Board might be discharged. This is due to the fact that the apportionment now being raised was levied nearly a year ago, since which time the General Convention has taken splendid forward steps which involve large additional outlay; and also to the further fact that a deficit of \$74,000, which could not be forecasted, was found to exist on the first of last September. Every effort, therefore, that can possibly be made in parishes which have not yet reached their apportionment, and every additional effort toward the securing of the sum hoped for as a result of the Forward Movement, should be earnestly urged by clergy and laymen who desire to see the Church make good in the work she has undertaken.

*The Sunday-  
School  
Offering*

One special department of giving is particularly before our eyes just now—the Sunday-school

Lenten Offering. This has in the past accomplished great things and has within it the promise of still greater. But though the enthusiasm of teachers and



children will accomplish much, and though there are instances of schools which have done marvellously well under small encouragement, it is not to be expected that the best results will be reached without the interest and co-operation of clergy and parents.

We do not, and would not, urge that pressure be brought to bear to increase the Sunday-school offering merely for the sake of an increase. Its educational purpose should always be kept to the front. The child is not asked to give in order that others may be relieved from giving, nor even in order that the Sunday-school may do larger things, but rather that its own religious activity may be stimulated and its horizon of spiritual sympathy enlarged. In other words, the offering should be the result of a process and not an end in itself. It would be most unfortunate if the Sunday-school should be exploited merely for the revenue which it could produce. But it is quite another thing to stimulate the offering of a Sunday-school by stimulating the interest of its members. This we hope all leaders will try to do as they may have the opportunity.

### *Why Not a Forward Movement Offering?*

While we are upon this subject it may be well to make a further suggestion. If there is to be any adequate response in gifts to the call for a Forward Movement, in most cases it must be made within the next few weeks. Shortly after Easter congregations will disintegrate and individuals will be detached from those surroundings which have kept them in touch with the needs and hopes of the Church's mission. Why then might it not be possible that parishes and persons who have already provided for, or will certainly secure, their apportionment should devote the Lenten season in some way to gifts for the Forward Movement—doing in their own sphere what the children of the Sunday-school so well accomplish at this time? The poorer ones among us might even resort to mite-boxes and the

daily gift of self-denial. Is it not perhaps worth thinking about? And might not you or your parish in some way use Lent for this end, letting the rest of the year carry the burden of the regular apportionment?

JUST now there is manifesting itself in Central China one of those waves of religious interest which have never been better accounted for by the scientific men than on the Christian supposition that they are a sign of the presence and power of the Spirit of God.

### *A Significant Movement in China*

If any of our readers have imagined—following the lead of certain missionary sceptics—that the access of the Gospel to the Chinese people is growing more difficult, and that their interest is waning as their information increases, they should ponder the facts set forth by men who write concerning the incidents of the past few months. For example, from Wuchang, one of the great student centres of China, comes the report of astonishing interest aroused by efforts at Christian evangelization. The meeting in Hankow of the Evangelical Association of China, and the presence there of many messengers of the Word, was made the occasion for a week's campaign in three cities. More than 10,000 turned out each night to hear the message and hundreds of inquirers were enrolled; eighty of these in one of our own parishes, St. John's, Hankow. Four meetings held in the Boone Library Hall were attended by from 500 to 800 students a night, most of these being non-Christians from the government institutions.

So prompt was the response, and so great the interest manifested that Bishop Roots and his clergy have had to cease the attempt at gathering more hearers, and devote themselves to instructing the inquirers—another example of the penalty of success and an additional evidence that "the harvest truly is great, but the laborers are few."

# THE DIOCESES AND THE APPORTIONMENT

THESE thirty-six dioceses and twenty-seven missionary districts gave the full amount—or more—of the apportionment for the last fiscal year.

| NAME OF DIOCESE        | APPORTIONMENT | AMOUNT GIVEN | MISSIONARY DISTRICTS  | APPORTIONMENT | AMOUNT GIVEN |
|------------------------|---------------|--------------|-----------------------|---------------|--------------|
| Arkansas .....         | \$ 1,100      | \$ 1,141.80  | Alaska .....          | \$ 100        | \$ 1,042.66  |
| Atlanta .....          | 2,600         | 2,628.50     | Arizona .....         | 300           | 338.80       |
| California .....       | 5,600         | 5,855.00     | Asheville .....       | 700           | 948.21       |
| Connecticut .....      | 27,000        | 30,317.65    | Eastern Oregon.....   | 300           | 601.00       |
| Dallas .....           | 1,000         | 1,018.88     | Honolulu .....        | 300           | 416.05       |
| Delaware .....         | 2,000         | 2,757.31     | Idaho .....           | 400           | 471.61       |
| Duluth .....           | 1,000         | 1,098.13     | Kearney .....         | 400           | 530.13       |
| East Carolina.....     | 1,000         | 1,991.60     | Nevada .....          | 400           | 450.00       |
| Florida .....          | 1,600         | 1,616.00     | New Mexico.....       | 300           | 308.85       |
| Indianapolis .....     | 2,000         | 2,168.00     | North Dakota.....     | 700           | 793.03       |
| Kansas .....           | 1,200         | 1,246.53     | Oklahoma .....        | 600           | 750.47       |
| Kentucky .....         | 3,700         | 4,082.39     | Porto Rico.....       | 150           | 150.58       |
| Lexington .....        | 900           | 1,308.02     | Salina .....          | 400           | 615.98       |
| Maine .....            | 2,000         | 2,672.79     | South Dakota.....     | 900           | 2,041.86     |
| Massachusetts .....    | 34,700        | 37,352.66    | Southern Florida..... | 700           | 769.85       |
| Michigan City.....     | 1,000         | 1,091.67     | The Philippines.....  | 300           | 440.35       |
| Mississippi .....      | 2,100         | 2,154.84     | Utah .....            | 400           | 503.99       |
| Missouri .....         | 5,800         | 7,229.89     | Western Colorado....  | 200           | 296.89       |
| Montana .....          | 2,750         | 2,967.57     | Wyoming .....         | 400           | 560.34       |
| New Hampshire.....     | 1,800         | 2,270.46     | Africa .....          | 250           | 254.00       |
| New York.....          | 131,100       | 140,909.74   | Brazil .....          | 100           | 202.12       |
| North Carolina.....    | 1,700         | 2,349.99     | Cuba .....            | 400           | 400.00       |
| Oregon .....           | 1,400         | 1,579.70     | Hankow .....          | 100           | 178.93       |
| Pennsylvania .....     | 89,000        | 91,075.03    | Kyoto .....           | 100           | 105.96       |
| Quincy .....           | 900           | 1,145.83     | Mexico .....          | 250           | 424.14       |
| Rhode Island.....      | 10,700        | 11,184.91    | Shanghai .....        | 100           | 104.59       |
| South Carolina.....    | 2,700         | 2,824.32     | Tokyo .....           | 100           | 203.46       |
| Springfield .....      | 1,000         | 1,070.68     |                       |               |              |
| Texas .....            | 1,700         | 2,106.07     |                       |               |              |
| Vermont .....          | 2,100         | 2,216.81     |                       |               |              |
| Virginia .....         | 7,200         | 11,259.99    |                       |               |              |
| Washington .....       | 11,500        | 12,336.71    |                       |               |              |
| Western Massachusetts. | 5,900         | 7,461.07     |                       |               |              |
| Western Michigan....   | 2,100         | 2,105.00     |                       |               |              |
| West Texas.....        | 700           | 1,055.49     |                       |               |              |
| West Virginia.....     | 2,500         | 2,750.37     |                       |               |              |
|                        |               |              | Total .....           | \$382,400     | \$420,305.25 |

Not all of these dioceses and districts were able to complete the amount by August 31st, but, with a fine spirit of determination, they held to the work and succeeded in giving the full amount suggested for last year before taking up the effort to do even better for this year. The amounts reported as given include all offerings received up to October 5th, 1910. These totals, therefore, do not agree in all cases with the amounts reported in the "Annual Tables of Contributions." The tables contain only those items received up to September 1st, when the Treasurer's books were closed for the last fiscal year.

Some of these dioceses have taken steps to organize along the lines suggested in the Message of the Board of Missions.

Does your diocese appear in the foregoing list?



## COMPARISON OF OFFERINGS OF CHILDREN AND GROWN PEOPLE IN 33 YEARS

Sunday-schools gave in 1878:

**\$7,070**

Sunday-schools gave in 1910:

**\$144,694**

**Increase 20½ times**

Grown people gave in 1878:

**\$244,415**

Grown people gave in 1910:

**\$1,098,013**

**Increase 4½ times**

## A WORD TO THE SUNDAY-SCHOOLS

WHEN this issue reaches our readers, among whom are numbered many of the superintendents and teachers of the Sunday-schools, the interest in the gathering of the Lenten Missionary Offering will be at high tide. So far as we can judge the enthusiasm for a larger offering is universal in the Church. The Sunday-schools as well as the congregations desire to make a forward movement. It will encourage the members of your own school if they know this, and may stimulate them to better effort.

The Diocese of New York, realizing the inadequacy of its past achievement, has set for itself as a goal the doubling of last year's offering. A letter has gone out which will be placed in the hands of every scholar—35,000 of them—in which the bishop and the new suffragan bishop definitely ask the pupils to do this. With New York taking such a lead others will undoubtedly follow. Pennsylvania has always done great things, but even they are not satisfied. We hope that the lists published in the Children's Number, showing the relative standing of the dioceses and the average

amounts given, will result in the forming of good resolutions by many others.

May it not well be added that a prime object of this offering is to furnish an opportunity for real self-denial and personal giving? It is not true that the most conspicuous gifts and the high averages have been achieved in schools composed of wealthy children, who simply draw money from their parents and deposit it in their mite-boxes without sacrifice on their own part. Our experience is that the school which sets before its pupils the ideal of giving that which they have earned and so making the offering the fruit of self-denial and the expression of Christian generosity, is the school which attains the finest results and gathers the large amounts, as it deserves to do, for it has put the real purpose of the offering first.

We print on this page a chart showing the comparative increases in the gifts of the Sunday-schools and the adults during thirty-three years. Imagine what would have been accomplished for the Kingdom had the increase of adult offerings kept pace with that of the children!

# THE SANCTUARY OF MISSIONS

WHAT can I spare? We say:  
"Ah, this and this  
From mine array I am not like to  
miss!

And here are crumbs to feed some  
hungry one;

They do but grow a cumbrance on  
my shelf."

And yet one reads our Father gave  
His Son;

Our Master gave Himself.

"HE that findeth his life shall  
lose it; and he that loseth  
his life for my sake shall find it."

## THANKSGIVINGS

"We thank thee"—

For the present success and the  
good promise of our reorganized  
methods of missionary organization.  
(Page 198.)

For the evidence that the attrac-  
tion of the Gospel has not waned in  
heathen lands, and for the way in  
which this fact utters a renewed  
call that we send forth laborers into  
the harvest. (Pages 201, 221.)

For the manifestation throughout  
the Church of the better realization  
of the duty of Christian stewardship  
in increased and more prompt of-  
ferings for the cause of missions.

For the vision which the men of  
the Church are seeing of the joy of  
partnership with thee in the winning  
of the world.

For the memories, added to our  
store, of those who have been  
"choice vessels of thy grace and  
lights of the world." (Pages 200,  
241.)

For the truth committed to thy  
Church which can supply the mani-  
fold need of human hearts. (Page  
229.)

## INTERCESSIONS

"That it may please thee"—

To make more real the devotion  
and self-sacrifice of thy Church  
throughout this Lenten season.

To be present in their difficulties  
and discouragements with those  
who have newly gone to bear wit-  
ness for thee among those who  
know thee not.

To give courage and wisdom to  
our missionaries in the Far West

and in Alaska, as they struggle to  
reach the scattered peoples in these  
great spaces of the earth.

To arouse a deeper interest  
among those able to co-operate in  
the Forward Movement for mis-  
sions. (Page 231.)

To guide and direct those en-  
trusted with the responsibility for  
a missionary exposition; that it may  
be a stimulus and inspiration for  
the progress of thy Kingdom.  
(Page 223.)

To bless the efforts of thy chil-  
dren, who in the Sunday-schools of  
the Church are rendering service  
and making sacrifices, that they may  
bring to thy Son a worthy gift on  
the Feast of His Resurrection.  
(Page 203.)

## PRAYERS

### A SELF-OBLATION

MOST loving Saviour, who in  
the wilderness and on the  
cross didst suffer alone that thou  
mightest ransom many; thrill me  
with the joy and fill me with the  
sacrifice due to so great salvation.  
Make me thy feet that I may jour-  
ney for thee; thy hands that I may  
uplift; thy lips that I may bless. So  
that losing my life for thy sake I  
may find it made perfect in thee,  
who with the Father and the Holy  
Ghost art one God, world without  
end. *Amen.*

### FOR MISSIONARY MEETINGS

OLORD, we beseech thee,  
prosper and accept the en-  
deavor of thy servants who in the  
missionary meetings soon to be  
held in this place, desire to show  
forth the great things thou hast  
done and art doing for the children  
of men. Fill the hearts of all thy  
people with such gratitude for thy  
Gospel, that they may the more fer-  
vently desire the salvation of all  
men, and for this end, pray instant-  
ly, give liberally and work diligently  
that the coming of thy Kingdom  
may be hastened and the unity of  
thy Church accomplished, through  
Jesus Christ our Lord. *Amen.*



# WHY BELIEVE IN FOREIGN MISSIONS?

*By Matthew D. Mann, A. M., M. D.*

A LARGE number of people, many of them professing Christians, do not believe in foreign missions. One reason which they give for their opinion is that while there are so many unconverted heathen at home needing our attention we should not waste time, money and energy on those who are so far away, and who have so little claim on us. Those who hold this view have doubtless never considered that many of the heathen at home are so from choice; having heard the Gospel preached, they have rejected it; while the unbelievers in heathen lands are so from necessity, never having heard of God or of Jesus Christ.

What reasons are there for believing in foreign missions? In the first place, because our Lord, just before His ascension, gave us this command: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world. (St. Matt. xxix. 19, 20. Rev. Ver.)

Make disciples—baptize—teach—all the nations! Where can we find a more positive and definite command? He also puts into the prayer which is called by His name, among the very first petitions: "Hallowed be Thy name; Thy kingdom come; Thy will be done, *on earth* as it is in heaven"—not alone in America, or Canada, or England, but "*on earth*," that is *everywhere*. If His will is to be done it must be known, and how can it be known unless it is told by those to whom it has been revealed? Every time we say the Lord's Prayer, we pray for the success of missions everywhere. Shall not our acts and beliefs be in accordance with our prayers? For the angel on the first Christmas morning declared, "I bring you good tidings of great joy, which shall be to *all people*," implying very clearly that those few who heard the good news should spread it. And what could be more imperative than the command, which covers both home and foreign missions, given in Acts i. 8: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

But you may ask, granting that foreign missions are right, why is such an effort being made to evangelize the world *now*? Why did not previous generations do it? The command was certainly given as much to them as to us.

The answer is, simply because they could not—conditions were not favorable. Never until now in the history of the world has there been such an opportunity. The nations which heretofore have been absolutely closed, and which have rejected all attempts to convert them, have opened their doors and are now ready to hear. Africa, China, Korea, Japan, India, and even some Moslem countries are open as never before and the people willing to hear our message. It took many years to make the first Christian convert in China. Now there are more than 2,000,000. At the rate converts are being made, in thirty-five years there will be in China over

100,000,000 followers of Jesus Christ—a quarter of the population. (Dr. Pott.) Twenty-five years ago there was not a Christian in Korea; now there are more than 200,000, and the number increasing at the rate of 30 per cent. each year.

Never have Christian nations been so prosperous, or had so much money to give as now. Never has it been so cheap and easy to travel, or have we ever had so many persons, men and women, ready to go if only they can be provided with the means.

**The world rich.**

**Travel easy**

Again, we hear this question asked: Why disturb these people in the faith of their ancestors? Their religions are older than ours; let them alone; they will do well enough, and God in His mercy will accept those who do right according to their light.

This is a mistake. The heathen religions have not done well for the people, nor do they lead the people to do right. It is Christianity alone which has given us our civilization and placed us so much in advance. China has stood still for thousands of years, bound by the old systems, but is now losing faith in its religions. The contact with western civilizations, aided by the missionaries, has taught the people that they have missed something, and they are beginning to see that the fault has been largely with their religious and ethical systems. Many of them are throwing away their idols, abandoning the temples and seeking the true light.

**Heathen religions not enough**

Dr. Kato, one of Japan's foremost philosophers and students, says (*Literary Digest*, November 19th, 1910): "In recent times Buddhism has done nothing but go from bad to worse, and it is to-day in a pitiable condition. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for such payment as people can be induced to make." The picture which the Japanese themselves draw is of dire need of a true religion. Their religions have no message for the ignorant, the old, the weary, the sick and the dying.

You will find abundant evidence, if you will read, that this is true not only in Japan but in China, and in other heathen countries. None of these religions give any adequate idea of God, especially of God as a loving Father.

**No idea of God**

How could we expect them to? "Canst thou by searching find out God?" (Job xi. 7.) We get our clearest knowledge of God by direct revelation in the Bible. They have had no such revelation, and are largely atheists, except the Mohammedans. Hinduism has 330,000,000 gods. Buddhism deliberately denies the existence of God. Max Müller says: "Buddha denies the existence not only of the Creator, but of any absolute being." While the Indian Buddhists are atheists, the Buddhists of Japan worship Buddha himself.

The Chinese worship Confucius and their own ancestors and a multitude of idols. They are simply stumbling blindly, seeking the light and seeing it not, because it has not been kindled within the line of their vision.

Another great trouble is that none of these religions have any knowledge of a Saviour. There is but one Saviour, and they have never heard

**No knowledge of a Saviour**

of Him. For "there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) Because there is no other, we read: "And in His name shall the Gentiles trust." (St. Matt. xii. 21.) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 13, 14.) Without Jesus Christ and His love, all religions are utterly inadequate and nearly worthless.



These heathen religions have no true system of morality. A great Japanese statesman declared that "he had come to realize that morality was absolutely indispensable to civilization, and that religion was absolutely indispensable to morality." There is only one religion which can furnish an adequate moral ideal, and that is the religion of Jesus Christ. Among the heathen nations lying, stealing, unchastity, murder, and many other of what we call crimes, are not only not forbidden but are even taught as sometimes proper. Mohammed says: "Verily, a lie is allowable in three cases—to a woman, to reconcile friends, and in war." The god Krishna himself, in one of the Hindu sacred books, declares that there are five different situations in which falsehood may be used—"in marriage, for the gratification of lust, to save life, to secure one's property, and for the sake of a Brahman." These five kinds of falsehood have been declared sinless. The Japanese religion has failed to perceive and enforce the inviolability of truth. "God cannot lie, and what God cannot do, no religion dare pronounce to be allowable to the sons of God."<sup>1</sup>

### No true system of morality

### Lying

As to chastity Hinduism is particularly guilty. "Some of the most revered and popular writings of this religion are so full of obscenity and impure suggestion that to publish them in a Christian land in the English tongue would make the publisher liable to imprisonment. When, years ago, Lord Dalhousie, the viceroy of India, enacted a law punishing obscenity, the leaders of the Hindu religion were so exercised by it that the Government had to exempt religious writings of Hinduism and emblems of that faith from the action of the law."<sup>2</sup> The dancing girls of the temples, dedicated by their mothers in infancy, are in effect professional prostitutes. There are 12,000 of them in South India alone, corrupting the youth of the land, and yet they are a part of the religious system. Nor is India the only country sinning in this way.

### Unchastity

### Murder

As to murder, we all know how cheaply life is held in heathen lands. Mr. Roosevelt,<sup>3</sup> in speaking of the Mahdists (a sect of Mohammedans) in the Sudan, says: "Theirs was a cruelty of which we in our lives can form no realization. . . . All children were killed except as the Government took possession. . . . The figures will show this, that out of about 10,000,000 of people, 7,000,000 were killed during the years of the Mahdi uprising." Remember the wholesale murder of female children in China and in India. In none of these countries have they the Christian idea of the sacredness of human life.

### Whole race not included

Heathen religions all cut off some portion of the race from benefits in their profession. Women and children in particular are generally not included as beneficiaries. Hindu, Mohammedan and Chinese women are never treated as equals by men. They are either kept for the gratification of man's lust, or in bondage as laborers for his service. The Hindu woman, for example—and the principle obtains in all heathen countries—is held in ignorance. Only six Hindu women in a thousand can read or write. In China only one woman in ten thousand can read. "The Hindu woman has never been esteemed worthy to know the sacred books of her own faith. Her mind is not a fit receptacle for such truths."<sup>4</sup> In

<sup>1</sup> "The Non-Christian Religion Inadequate," by R. E. Speer.

<sup>2</sup> "Modern Hinduism," by the Rev. J. P. Jones.

<sup>3</sup> *Literary Digest*, December 3d, 1910.

<sup>4</sup> Jones, *loc. cit.*

India there are 26,000,000 widows, most of whom are kept in servitude, treated with hardship and contempt, and very many are the prey of lustful men. The representatives of Hinduism stand in the way of all helpful legislation for their relief. Not only are women debarred, but in India there are probably 50,000,000 pariahs (outcasts), men and women. They are not only socially ostracized, but are under the definite ban of the Hindu faith. They are not even permitted to enter its temples. "They are condemned by Hinduism to grovel eternally at the foot of the social, intellectual and moral ladder." Many of these pariahs are becoming Christians.

**No idea of the  
brotherhood of  
man**

They have no idea of the brotherhood of man or of man's responsibility for others. They know nothing of love as it is taught in our religion. A Chinaman or a Hindu will stand by and see another drown, starve or burn, without its ever occurring to him that it is his duty to try to save him. There is no rational or satisfactory provision for hospitals, orphanages or other charitable institutions in these lands. In China recently, during a famine, a rich Chinaman made a corner in rice to get still richer out of the calamities of his fellow-countrymen. A woman in the pangs of childbirth was recently, at night, put off a canal boat near St. John's College, Shanghai, because she might die, and that would bring bad luck to the others on the boat. A man was allowed to drown because two dollars was not immediately forthcoming to pay in advance for the services of a possible rescuer.

**Suffering from  
ignorance**

The absence of a knowledge of modern science, particularly of medicine and sanitation, causes frightful suffering and needless mortality in all heathen lands. Witchcraft and superstition take the place of legitimate medicine. The greatest benefits conferred by missionaries are those of the medical men and women. Not only do they help the sick and afflicted, but in so doing they gain the confidence of the people and open the way for evangelistic work.

**Duty as a nation**

As a nation we owe to other less fortunate nations a knowledge of what has made us civilized. We are ourselves the product of foreign missions. Our forefathers were uneducated barbarians until the Christian missionaries converted and civilized them. "If Christian life is in us, having come to us through those generous souls that have brought it down to us, we are in honor bound to prove our birthright by passing it on to those who have it not."

**Commercial ben-  
efits of mission-  
ary work**

Putting it on a much lower plane, we should not forget that missionaries have done much good in a material way.<sup>1</sup> Africa, Korea, Manchuria, China, Burma, Siam and Arabia, nearly the whole of Asia and Africa have been opened up by the work of the missionaries. Not only have they opened up the countries, but by securing the confidence of the natives they have often paved the way for trade, advantageous alike to East and West.

**Necessity for  
self-protection**

It is, again, as a measure of self-protection, that we should seek to Christianize foreign nations. "In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious."<sup>2</sup> There has been a wonderful awakening both in Asia and Africa. The Near East and the Far East are both rousing from a long sleep.

<sup>1</sup> "The World's Debt to the Missionary," by R. E. Speer.

<sup>2</sup> "The Decisive Hour of Christian Missions," by J. R. Mott, p. 3.



They are looking toward the West, and are eagerly adopting our knowledge and our methods, in a word, our civilization. Whether this civilization shall be Christian, whether they shall adopt our religion with our civilization, is of the utmost importance, not only to them but to us as well. China with its countless millions, civilized and supplied with all the power which modern civilization gives, but without the guiding spirit of Christianity, without a conscience, will be a distinct threat to the rest of the world. Dr. Pott, of St. John's College, Shanghai, said, before the Laymen's Missionary Congress at Chicago: "The real 'yellow peril' is that China may be a godless giant, and that the awakening of the Far East may mean the birth of a new civilization—a civilization materialistic in spirit, one that will not make for the progress of the Kingdom of God; but will be opposed to the spiritual development of the race." We shall then "be face to face with what will be a menace to the best interests of humanity."

The Pandita Ramabai says of India: "The majority of the higher classes are getting Western secular education, which is undermining their faith in their ancestral religion. They are not getting anything better to take the place of the old religion in their hearts, and are therefore without God, without hope, without Christ, going down socially and morally, and becoming very irreligious."

This is true, though in a less degree, of Turkey, Persia, Egypt and other Oriental lands. There is little time to lose; we must push this matter now, while the seething mass is in a plastic state. Later it will be too late, and both we and they may suffer as a consequence.

Not only does work for missions help others, but through it we get in return a distinct gain. The cases are numerous where church congregations in our own land, which were dead or dying, have been brought to life by taking up missionary work. Canon Liddon says, "Churches are generally living churches in the exact ratio of their missionary activity."

The individual is also quickened in his religious life—as has proved to be the case over and over again—by an active interest in missions. "The deepening of the personal consecration to our Blessed Lord on the part of those who are helping the missionary work is the most blessed result of doing it."

We should believe in missionaries because they have already done a vast deal for heathen lands, and they should be supported and encouraged on that account. Even in Africa, which at first seemed an almost hopeless field, owing to the low condition of the natives, an immense deal has been accomplished. In Uganda the missions of the English Church have perhaps the largest congregation worshipping under one roof in the world. Mr. Roosevelt, after seeing what has been done, says, "I do wish that the well-meaning people who laugh at or decry missionary work could realize what the missionaries have done right there in middle Africa."

The Hon. Mr. T. V. Seshagiri Aiyet, a Hindu, offers this testimony: "The work of the foreign missions is waking up the educated classes of India. It has made them realize that they would be losing ground if they neglect to raise the depressed classes."<sup>1</sup> Similar testimony of the strongest kind comes from Japan and Korea. The wonderful awakening in China is largely due to missionary effort. "Taking the world as a whole, victory is assured if the present campaign be adequately supported and pressed." (Mott.)

<sup>1</sup> *Literary Digest*, loc. cit.

Most important of all in this connection is the conclusive proof that God's Holy Spirit is working with the missionaries. Numerous instances might be cited where the most depraved and debased heathen have been converted by reading or hearing the Gospel. (See Mott's book, "The Decisive Hour.")

**The work of the Holy Spirit**

Where so much has already been accomplished, can we afford to neglect the workers in the field? It is certainly our duty to hold up their hands and give them adequate support.

Christian unity<sup>1</sup>, which some of us so eagerly long for, is certainly promoted by missionary work. Nothing has been more strikingly proved by the Laymen's Missionary Movement. At a meeting of missionaries at the Centenary Conference in Shanghai, those assembled, representing almost every Protestant communion,

**Christian Unity promoted**

spoke in the strongest terms. They declared that they acknowledged that the Apostles' Creed and the Nicene Creed substantially express the fundamental doctrines of the Christian faith; further, they said, "We gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship"—and more in the same strain.

As Churchmen we have certain things to teach which the other Christian bodies in part omit. We have a system inherited from the earliest times, which we believe is according to the teaching of Christ. We can intelligently bring to the people of heathen lands a true knowledge of the sacraments of the Church, which we believe are the best, and a necessary means, of spiritual development. It is quite likely that in time there will be a great Church of China, a great Church of Japan and a great Church of India, including all the Christians in those countries. Surely we do not want to see these national churches so organized that we cannot recognize them as parts of the Holy Catholic Church. Unless we make our influence strongly felt in these lands, this unfortunate event is likely to occur. It is our duty then, as Churchmen, to use every endeavor to prevent what we believe would be a great calamity, by presenting our views strongly and by gaining as many adherents as we can, so as to bring as much influence as possible to bear in the organization of these national churches.

**Duty as Churchmen**

Lastly, the rapid evangelizing of the world will hasten the second coming of our Lord. Has He not Himself declared:<sup>2</sup> "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." (St. Matt. xxiv. 14.)

**The second coming**

From what is here written, it seems very clear that the duty of working for the spread of His Gospel is one which devolves upon every follower of Jesus Christ. We may well ask, How can a man call himself a Christian and not believe in missions? The preaching of the Gospel is the greatest duty of the Church, and therefore of each of its members.

Of late there has grown up a wonderful literature on missions. Let him who still doubts read, and he will surely be convinced, that as Christians and as Churchmen we must use every effort; give, give, and give again; pray without ceasing and work unremittingly, that our Lord's command may be obeyed, and the Gospel preached to every creature—not sometime, but *now*.

<sup>1</sup> See "Foreign Missions and Christian Unity," by R. E. Speer.

<sup>2</sup> Most commentators agree that this verse refers to the second coming of our Lord, and not to the destruction of Jerusalem.





PASSING THE NATIVE GRAVEYARD AT CHENA

## FRESH FIELDS

*By Archdeacon Stuck*

MUCH of last winter's travel\* was over ground that has often been covered before. There is a regular round that it falls to my duty to cover, regular stations where my visit is the only opportunity for the administration of the sacraments; and there are many other places where my annual visit is the one annual opportunity for public worship of any sort. It is not my purpose to dwell upon this part of my journey, though it is hard to pass by the Allakaket, where I spent Christmas, and Nenana, which I visited in February, without a word. I should like to stop and tell about many things.

I should like to tell about that journey from the Allakaket out to the Yukon early in January, when we had to cross 130 miles of wholly uninhabited country with three feet of new snow on the trail; for whenever it stopped snowing the thermometer went down to 60 and 65 and once to 70 degrees below zero, and altogether it was one of the most interesting trips that the most insatiable seeker after

Arctic adventure could desire. I should like to tell about Gyp's death, though it was the saddest thing that has happened to me for years. I should like to tell about the new mission that Mr. Betticher has planted at the Salchaket. But I have something more important than any of these to tell, and I must pass by all the curious and fascinating people and things that I saw in this curious and fascinating country, and come to the fresh fields of which I set out to write.

The great Alaskan Range begins to approach the Tanana River so soon as one gets above Fairbanks. Its notable peaks—10,000 and 12,000 feet high—are continually in sight, from one angle or from another, as the river trail winds its course. All the streams that are confluent with the Tanana on its left bank are glacial streams, draining the high ice of these mountains. And ever as one goes further and further up the river the mountains come closer and closer, until at the Tanana Crossing the river runs at their feet.

I was bound for the Tanana Crossing. You will find it marked on almost any

\* The winter of 1909-10.



THE TANANA CROSSING

map of Alaska, for it has been a fixed point for a long time, ever since the military telegraph from Valdez to Eagle was cut, and it gets its name from the circumstance that the wires cross the river there. But though it is well known on the map, it is little known to people in Alaska, for it is not on any route of travel, there has never been any gold excitement in its neighborhood, and it lies fully 300 miles above Fairbanks, with a rapid, shallow, treacherous river between.

The upper Tanana was a new country to me, and it is always with elation of spirit that I turn my face to some new section of Alaska. The unknown bend in the road has an attraction for all mankind, I suppose. I never cross a new mountain summit without an eager excitement to see what is on the other side. Especially am I keen to visit new Indians, to seek out tribes that have never been visited before. I knew that there were probably some such in the upper Tanana country, and all the winter long I had been looking forward to this part of my journey.

Word had been sent that I was coming, and Chief Isaac had come down to the Healy River to meet me, with some of his young men. But I was delayed, and dog food was scarce, and Isaac waited waited as long as he could and then returned to his hunting camp in the fastnesses of the foothills; there was

nothing for me to do but to follow him as best I could. Isaac's camp was three days' journey from the Healy River and the only trail to it was a new trail that he had broken on his way out to meet me. With their light sleds these Indians will cross country that is almost impossible to a heavy load such as is necessary for me. Part of that trail went over the scarred and blackened trunks of a prostrate forest; melancholy relic of some great fire. The precipitation south of the Yukon has been as unusually light as north of the Yukon it had been unusually heavy, and a tough task it was for the men at the gee-pole to swing that loaded sled of ours hither and thither over the giant spillikins, lightly covered with snow, that criss-crossed our way.

We reached the camp at last, and sat down for two days with Isaac and his people. Never was man made more welcome. Six or seven moose and a number of caribou had been killed and there was meat in plenty. They brought us meat for ourselves and for our dogs, they dragged firewood to our tent, they showed us the hospitality of the wild to the fullest extent. And all day long they gathered around me and sat in eager attention while I spoke to them, and whenever I stopped they begged me to go on. I struggled with halting interpretation to lay down to them the merest outline of the Gospel of Christ, and I struggled the more strenuously that here again, for





SERVICE AT CHIEF ISAAC'S CAMP

the second time in my Alaskan work, were men and women who had never seen a clergyman before, who had never heard the Gospel preached. It is a high privilege, but a very solemn responsibility to deal with souls to whom the appeal of the Lord Jesus has never before been made. I cannot call them heathen; I never think of our Alaskan natives as heathen. "Heathen" and "pagan" and "savage" all mean, in their origin, just country people, and point to some old-time tremendous superciliousness of the city-bred—which of course has long since disappeared—except maybe from White-chapel and the Bowery. But when we speak of heathen we think of those who in their blindness bow down to wood and stone. These natives of the interior were never idolaters. I cannot find that they had any distinct notion of worship at all. Their religion was a certain frantic terror of the unknown, a certain wild propitiation of malign spirits, which gave them over largely to the mastery of those among them who had the traditional art of such propitiation. Here to-night,\* at Fort Yukon, when an ice-jam has broken above, and the long deferred ice from the upper river is running thick and the river is rising a foot an hour, an old woman standing on the

bank and looking at it said to me, "Somebody make strong medicine, bring ice plenty." The jest of to-day was the faith of yesterday.



CHIEF ISAAC OF LAKE MANSFIELD

\* This was written last May.



THE BREAKING UP OF THE ICE

To such minds, when first the story of Almighty God and His great love for mankind comes; when the story of the Incarnation, the Crucifixion and the Resurrection, and the beautiful land which He Who was Incarnate and Crucified has gone to prepare for all who will love Him and obey Him, comes, it brings a wondering and glad and instantaneous acceptance. I have never met a sign of incredulity. They are eager to be told more and more about it. Their attitude is entirely child-like. The thing is true because I tell it to them; I would not be sent all this way to tell them something that was not true. And it is a joyful truth that makes the sun shine brighter and life seem sweeter, and that fills the horror of blackness that lies beyond life with the radiance of heaven. So nearly as I can gauge it, this is their frame of mind.

I am careful to sweep all their devils away once and for all; I take the devil out of the wind and storm, I take him out of the sick, I will not leave even a paltry sprite to tear their fish nets and spring their traps. God's world and not the devil's world—that is the burden of my preaching; I think it always *was* the burden of my preaching. Over and over again the simple dogmatic statements are repeated, in the same order, as near-

ly as possible in the same words, with an effort to leave something definite behind that shall not be lost in the vagueness of general recollection. Then comes the moral law. The primary commandments as they apply to them, the commandments against murder, impurity, theft and lying, with the obligation of the day of rest and of the sacredness of God's Name are gone over in the same careful way. The commandment against idolatry I do not dwell upon, for they do not know how to make images of anything; and I do not think I have ever yet succeeded in making uninstructed natives understand what "coveting" means. There is so little time and there is so much to say, and there are half a dozen other scattered communities to be visited and the season for travel grows late.

Well, this was one tribe, and one experience. In the days that followed there were similar ones, again and again. Always the glad welcome, always the eager attention, always the insistent demand for more. There at the Tanana Crossing is a central spot where nearly two hundred natives, for the most part unevangelized, could be reached and served. Two days' journey to the south are the Lake Tetlin Indians; two days' journey to the southwest are the Mantasta Indians; two days' journey to the north are





*Crossing a divide in a gale with the U. S. mail carrier*

the Ketchumstock Indians. And most of them would congregate and build wherever a mission might be set up.

Chief Isaac pleaded with me for a mission. He complained sorrowfully that they heard of other Indians with mission and school while his people had nothing. He offered all the assistance it was in their power to render in building, and would lead his people wherever we might decide to build. A good old man I take the chief to be, baptized in infancy by Bishop Bompas, who paid a visit to this region many years ago. It would be hard to exaggerate the eagerness of these people. I had with me only a Tanana dialect hymn book, because I had supposed that these people spoke that tongue. But they do not—and thus Arthur Wright, whom I took with me as interpreter, was useless, to my great regret. Their speech has much more affinity with the upper Yukon dialect, with which region they have always had intercourse by way of the Ketchumstock and the Forty Mile. But they seized upon that hymn book and tried their best to sing what they heard us sing in another tongue, and could hardly be persuaded to give up the book, though it was of no use whatever to them. They could not read it, they would not have understood the words if they could, but it was to

them a concrete representation of choral worship and they coveted it.

So we are face to face with the question, What is to be done about it? And here—since I returned to Fort Yukon and found my accumulated mail of most of the winter, and got to reading the Church papers—are continual references to the excessive proportion of missionary money that goes to Alaska, and what I cannot but regard as grudging thoughts that perhaps if Alaska did not get so much this or that diocese might get more. What is to be done about it? Are we up here in the North, who are so far away that we are quite cut off from any sort of current discussion, to check our missionary zeal and curb our ardor for the salvation and uplift of souls, because some ingenious arithmetician has calculated that the Church is spending the enormous sum of fifty cents per capitum in the evangelization of the people of Alaska? Am I to content myself while Chief Isaac's pleadings are still in my ears, with the thought that the Middle West will perhaps get a few hundred dollars more if those poor natives on the upper Tanana are left to their devils and their medicine men? Altogether, amongst those upper Tanana natives, I baptized forty-one children. Are they to



*The new double-hitch which is superseding tandem driving when the trails are good*

be left to grow up with only such knowledge of God as they will gain from the profanity of the passing prospector?—with only such knowledge of the white man's morality as such ones will leave behind them?

Why, so far as I am concerned there is no question about it. I shall urge upon the bishop, with every argument and pleading in my power, the establishment of a new mission there next year. I know better than anyone else how expensive it will be, for I know how remote the Tanana Crossing is from frequented routes of travel. I know how expensive it will be to establish it and how expensive it will be to maintain it. And I know more; I know to what a life of isolation it will condemn the women who go to take charge. Once or twice in the summer there may be a small steamer up that far on the Tanana; once only, I think, in the winter, will it be possible to visit the post. The nearest post-office is 100 miles away. Yet I have no doubt in the world that the women will be found; one of them is ready, and anxious, and impatient, now; and I have no doubt in the world that the money will be found.

And about the comparative appropriations and the per capitum expenditures, and all the foolish statistical attempt to reckon up in figures the value of immortal souls and to gauge by fig-

ures the precise extent of our responsibility here and our responsibility there, I do not in the least care. There is



SOME OF CHIEF ISAAC'S PEOPLE





*In the cañon of the Forty Mile*

sometimes a momentary indignation and a feeling of bitterness that those who do not know and do not care anything about Alaska and the conditions of life and work here should pick upon this jurisdiction as the glaring example of a missionary field "getting more than its share." Then I laugh; for I recall Bishop McVickar's remark to me when I was about to deliver a lecture in Providence. "Mr. Archdeacon," he said, "one request I would like to make: When you wish to dilate upon the size of Alaska, please do not take Rhode Island as the unit of comparison; we are tired of it." I realize that the Church at large is not hunting for any unit of comparison of this sort.

We left the Tanana Crossing and struck across country northeast for Forty Mile on the Yukon, 250 miles away. The first five miles was all up hill, and what a noble prospect spread out as we mounted higher and higher! Lake Mansfield, deep amidst its cirque of mountains, with a native village at its head, lay beneath us, the Tanana River unfolded bend after bend of its sinuous white line, the great Alaskan range gave peak beyond peak. On the summit we paused awhile and revelled in the finest panorama of the winter. Perhaps three miles, as the crow flies, from the river, and 1,750 feet above it, as I made it by the aneroid, we were already on its watershed, and everywhere, in the direction of our travel, were the wide-flung draws and gullies of the Forty Mile, which we should follow, in the main, until the Yukon was reached. Never were the beginnings of one of nature's drainage systems more beautifully displayed. But it was on

looking backward that the sublimity entered into the scene. The background was one vast wall of lofty white mountains without a break for a hundred miles; from the Delta Pass to Mantasta Pass. Enormous cloud masses slowly rose and fell about this barrier, now unfolding to reveal dark chasms and glistening glaciers, now enshrouding them again. Far away, on either hand, wound and twisted the Tanana River, a strong, firm, white line amidst the broken patches of snow and timber, and where some glacial affluent was tributary to it were finer, feebler, white lines that marked the many mouths. In front of us the thickly-timbered hills gave spruce-sombreness in contrast to the fields of snow. And over all the wide landscape was poured the March sunshine, save where the great clouds contended with the great mountains. It was a sight to be remembered; a sight to be glad and happy to have seen. I shall always be grateful that it was thus we left the Tanana Valley.



THE ARCHDEACON AND A FRIEND

# THE GREATEST CHANCE IN JAPAN

*By Galen M. Fisher*

Mr. Fisher is a Y. M. C. A. Secretary in Japan, who is working especially among the students and speaks from a first-hand knowledge of the situation.

JAPAN'S splendid schools and colleges are both a bulwark and a menace. Without them she could not have handled the complex machinery of modern civilization. With them, utterly non-religious as they are, she is sowing seeds of decay as well as of life in the body politic. For Japan's divorcing of Church and State differs from America's in one important respect—Japan has almost no living, aggressive religious forces capable of dominating the educated classes and thus supplementing her secular schools and counteracting their perils. On the contrary, in proportion as secular education advances, the old religions lose their hold upon the Japanese. The resultant perils have not escaped the notice of educators and publicists, but aside from fostering a more passionate patriotism they have found themselves powerless to provide a remedy. Here, surely, is justification enough for Christian evangelism, and especially for Christian education, in Japan. Fortunately, Christian institutions are not only needed, but they are welcomed by intelligent, patriotic Japanese of all classes. But with one proviso: they must be really good schools.

Therefore, I urge with conviction that St. Paul's College, Tokyo, should be strengthened and expanded so as to help meet this manifestly urgent need in a way worthy of Christianity. There are already a number of Christian high-schools and theological seminaries, but not one full-fledged, first-class Christian college. There ought to be at least three or four. And, without overlooking the plans of other Christian institutions in Tokyo for expanding into colleges, I can without reservation say that the field before St. Paul's is large, and unoccupied, and very needy. The only condition is

that St. Paul's should continue to lay her plans in conference with other Christian schools, so that ultimately each may supplement the other and all together they may compose a real Christian university. Such a consummation would do more for the extension of the Kingdom of God and the safeguarding of the State than any other equal outlay of men and money. Without such an institution the Christianization of Japan will be far more arduous and long delayed.

The resources behind the Government colleges are well-nigh limitless. No Christian college should put its hand to the plow unless it be ready to pay the cost. A few thousands of dollars a year, or even tens of thousands, will not go far. If colleges like Columbia and Harvard count their endowments and equipments up into the millions, then a Christian college in Japan must have at least hundreds of thousands of dollars at its command. Even to-day John Harvard might be able to found a college in Patagonia with a few pounds and a handful of books; but in modern Japan that would not suffice for a primary school. Surely, men of means in America, who owe all that is best in their own lives to Christian education and the Christian Church, will count it a privilege to do for Japan what Christian England in her day did for America.

St. Paul's has selected a strategic location, for Tokyo is the fulcrum of the whole Empire. Power exerted there is felt to the remotest province, and even in China. But the competition and conflict of forces in such a metropolis of 2,000,000 souls are intense and on a large scale. Therefore the demand for a Christian college of the highest efficiency becomes doubly imperative.



# THE CHURCH IN A MINING CAMP

*By the Reverend A. E. Lemoine*

IN one of the defiles of the Tintic Range lies Eureka, the oldest mining town in Utah. Its altitude is 6,000 feet; its population 3,800. Like most mining towns it has many symptoms of instability, yet a few of the seven mines have been prosperously worked for more than a score of years. Talk to the old-timers and they will assure you that Eureka will still be flourishing when the youngest of the present generation shall have passed away. Just now the average output per week is eighty carloads of lead, copper, silver and gold ore.

That represents the prosperous side of Eureka, but cast your eye up and down on either side of the defile and the holes of the prospectors indicate places where money went in but none ever came out. There they are—blind eyes in the Tintic peaks.

From a moral point of view Eureka stands high among mining camps. Nay, it will have no cause to blush when compared with any eastern town of similar proportions. In many respects the people are deeply religious. Scarcely a death occurs without resolutions expressive of confidence in the goodness of God and of a future reunion being published in the weekly paper. Nor are these resolutions the result of a pious and fraternal habit, but rather the product of sincere conviction. However, in only a few cases, comparatively speaking, does this "religiosity" become crystallized into a regular habit of church attendance. Fraternal orders seem to suffice for many, and without doubt in a mining town a fraternal order is of great value. But Eureka has too many—it is lodge poor.

The spiritual life of the community is cared for by five churches, the Mormon, Roman, Episcopal, Baptist and Methodist. How long before one goes by the board is a question for con-

jecture. In this age the Baptist and Methodist are so much alike that economically and religiously it is a mistake to keep both going under such unfavorable conditions. Fundamentally, I suppose, the Episcopal Church cannot be said to be a competitor of either, any more than a grocery store can be a competitor of a lumber yard. Which is preferable I'll not discuss, but proceed to describe the vicissitudes of the Protestant Episcopal Church in Eureka.

It is hard to say just when our Church began work here, for there are no records, and only contradictory views; but it seems to have been about twenty years ago, during the episcopate of Bishop Leonard. The first meetings were held over a saloon—a rather dangerous place in those days. One night, while the bishop was preaching, a bullet came ploughing through the ceiling close to the speaker's feet. These were pioneer days, and in all Christian beginnings strange things happened. No doubt the flying bullet had some good effect. It taught the bishop the necessity of getting a more suitable fold for his flock. This necessity became crystallized into a little frame church on Leadville Street. There it stands to-day, having weathered the shout of the Methodist revivalist, the watery discourses of the Baptist, and the bombastic phrases of Mary Baker Eddy. For since its erection the representatives of these denominations have used it. Still, it is in excellent condition and capable of being the centre of much good.

For six years past, until last May, not much was done beyond occasional visits from Bishop Spalding and a neighboring priest. Not even a Sunday-school was kept up, and the children soon began to go to the Methodists and Baptists; many of them are there now. There are their churns, and there they prefer to stay. Ultimately, perhaps, they will return.

After the present incumbent arrived, it took a little while to find out who was who. Some whose names we had were *non plus*. Over these we breathed a *requiescat in pace* and turned our steps toward the living. Immediately the faithful took hold with the determination to establish the Church upon a firm basis. Only a few Sundays passed before we were singing the canticles with power and melody that would compare favorably with the choir of many an eastern church. But this is not all. On September 4th eleven were presented to Bishop Spalding for confirmation, a rather large number for a mining camp. This is a proof that religiously we are in a healthy condition.

Financially, of course, we have our difficulties. Our loyal workers do their best—but their best needs supplementing. A rectory has been built, but the church should be repaired. For instance, the windows are so dilapidated that when the wind blew this summer it was almost necessary to stop praying and turn to dusting. As I look at the drygoods box which serves as an altar, and at the few dilapidated bits of music from which the choir must sing, I wonder—but there! I remind myself just in time that you do not print “appeals.”

SIR HIRAM MAXIM, the inventor of the famous Maxim gun, recently made some rather wild remarks concerning the futility of any effort to Christianize the people of China. His statements were quickly refuted by letters in London papers from people who had really seen the results of mission work abroad. Probably the most significant of these was that which came from Dr. G. E. Morrison, the special correspondent of *The London Times*, who has spent many years at Peking as the representative of his paper. Dr. Morrison said that it was possible, of course, to criticise some of the work done by missionaries, but the sum total

of the good they did was beyond question. He especially emphasized the significance of the fact that throughout China there are living, in hundreds of mission stations, high-minded English gentlemen whose word is their bond. Their lives are simple and pure; they are absolutely trusted by the people and are working solely for the people; they are manly and courageous. The more he saw of missionary work in China the more he admired it. The work was much better organized than before. There was now combined movement where formerly there were often merely disjointed efforts. From an experience gained by witnessing their work in every province in the empire he wished to bear his unqualified testimony to the admirable work done by our English missionaries in China.

## A SOCIETY WHICH HAS GROWN OLD IN GOOD WORKS

THE New York Bible and Common Prayer Book Society has just issued its one hundred and second annual report. During the year just closed, it has distributed 6,185 Bibles, 1,618 Testaments, 34,471 Prayer Books and 31,197 Hymnals. In addition to the standard editions of the Book of Common Prayer the society has published editions in German, Spanish, and the dialects of the Dakota and Yukon Indians, besides parts of the Prayer Book in Swedish and Ojibwa. The society has also helped in defraying the cost of publishing the New Testament and Prayer Book in Japanese, the Prayer Book in Portuguese, and has published the Psalter for the Blind in New York points. From time to time testimony comes to us from out-of-the-way corners of the earth of the good wrought by this venerable society, which deserves the cordial co-operation of all Church people.



# CHRISTMAS DAY IN WUCHANG, CHINA

*By Edward M. Merrins, M.D.*

**I**N response to a simple invitation several hundred students from the government schools and colleges in Wuchang attended a Christian evangelistic service on Christmas Day. A few years ago no one would have believed this possible, for the literary class in China was then most conservative, and bitterly prejudiced against Christianity. Even now, to write quite frankly, such a meeting is surprising. It forms part of a wonderful movement.

In the early part of last December the Evangelistic Association of China held its first conference in Hankow. Advantage was taken of the presence of the missionary delegates to start a special evangelistic campaign in the three populous cities of Hankow, Hanyang and Wuchang. In spite of the fact that the Viceroy, ignorant of its purpose and ruffled over something that occurred early in the proceedings, tried to circumscribe the movement by issuing a proclamation that no public religious meetings could be held in buildings not owned by foreigners, the meetings were thronged. It is estimated that the total attendance each evening was not far short of ten thousand. Altogether, about one thousand inquirers came forward. In Hankow our Church is trying to take care of 451. Bishop Roots, who threw himself heart and soul into the work, called a meeting of his clergy to deal with the emergency, as it was felt the nets were in danger of breaking by such a large and sudden haul. The Viceroy himself is said to have attended one of the meetings in disguise, and rumor grew until it was reported that he was converted. Would that the rumor were true!

In Wuchang, those belonging to Boone University naturally made special efforts to reach the non-Christian students, who are very numerous, as this city is the

literary centre of the province and the seat of the Viceroy. Notices were sent out in every direction, and the students came in large numbers, the attitude of the Viceroy apparently not affecting the attendance in the least. No less than eight hundred were present one evening in Stokes Hall of the Boone University Library, which is serving admirably for large gatherings. In the addresses by Bishop Roots and other missionaries the chord most frequently struck, because it always vibrated the most strongly, was an appeal to the newly-awakened patriotism of the students. They feel most keenly the weakness and corruption of the body politic and passionately desire a change. What shall the change be, and what shall be the attendant circumstances? According to a newspaper statement, histories of the French Revolution now form the favorite reading of the students in Peking and other cities in the north, and it is feared that many of them think the salvation of their country can only be wrought by violent means. The possibility of a political revolution in China at all similar to the French Revolution is appalling to contemplate. Yet with their inexperience and imperfect knowledge of history no one knows what may happen. A heavy responsibility rests on the Christian Church to win the students to Christianity before such a night cometh. As the direct result of these meetings there were fifty inquirers.

The Sunday following the close of the campaign was Christmas Day. The clergy of Boone University, Mr. Moran, of the Y. M. C. A., and others, felt the day could not be better celebrated than by continuing the work among the students. Accordingly, invitations were sent out to them and nearly seven hundred came to Stokes Hall. They were addressed by Dr. Jackson, President of

Boone University, and no speaker could have desired a quieter or more attentive audience. After welcoming the students warmly, and expressing the hope that by meeting in this manner students of all classes, Christian and non-Christian, Chinese and foreign, might come to know and understand each other better, Dr. Jackson pointed out that while all the nations of the world, China included, were being drawn together by trade and commerce, yet the selfishness and greed so often associated with business was a serious hindrance to mutual good-will and understanding. In the common pursuit of knowledge the bonds are firmer, but to secure the highest unity it must be united with religion. As Chang Chi Tung, one of their own great statesmen, said, all true education must be based on religion. On what religion? In the past China has had her religious leaders. Their writings and sayings are being earnestly and sympathetically studied in the West. The Christian religion—which should not be regarded as a foreign or Western religion, for Christ was born in the East and the Bible was written by Asiatics—is not antagonistic to, but fulfils, their message. On this Christmas Day Christians all over the world celebrate the birth of Christ, for they believe He is the Light of the world, the Ideal and Saviour of all men. His claims should receive their most earnest consideration. The Rev. James Tsang, one of the native clergy, also gave an interesting address.

At the conclusion of the meeting refreshments were served, photographs were taken, and the students inspected the University buildings. Of course it is too soon to say what the final results will be. In China things move slowly. On the one hand, students obey their parents and guardians in religious matters to a much greater extent than do students in the West. "Teacher, I want to be a Christian," said a fatherless scholar a short time ago to one of our clergy. Expressing his gratification, the clergyman questioned him and finding his answers satisfactory, asked him if he

had spoken to his uncle on the subject. "Yes, months ago," was the reply, "but he has many peculiarities, and does not wish me to be a Christian." He was told to try again. A few days later he came with the joyful announcement that his uncle consented, because he had been two years in the school and not once had been seriously ill. The uncle probably thought that as the unseen powers had manifested no displeasure at the lad attending a Christian school it was reasonably safe to permit him to go still further and become a Christian. Family opposition and weird superstition stand in the way of many a student becoming a Christian.

On the other hand, the Church has to exercise care in the admission of members. Inquirers must be thoroughly instructed in the fundamentals of the Christian faith, and prove their moral steadfastness as catechumens before they are baptized. So the spread of Christianity cannot be as great and as rapid as in the apostolic age, even when hundreds willingly hear the Gospel. But a great door and effectual has been opened—the handle simply had to be turned—and the Church at home may rest assured that the work so happily begun among the students will be continued, and will produce far-reaching results.



SEVERAL of the members of the Board of Missions have been speaking frequently on behalf of the Church's work. One of the mid-western bishops while on a brief visit in the east spoke six times before congregations and special missionary gatherings. An eastern layman while meeting his usual business engagements reports seven addresses in seven days. Another lay-member reports that since November he has visited nine cities east and west, in which he has spoken at eight church services, eight dinners or luncheons for men and three special missionary meetings.



# A GREAT MISSIONARY EXPOSITION



GREAT BUDDHA.  
JAPAN

**T**HERE are food shows and horse shows, child-welfare exhibits, tuberculosis and automobile exhibitions, and an aeroplane exhibition is talked of, but the latest show of all is the missionary exposition. Boston has taken the lead in organizing one. It will be the first great missionary exposition to be held in America, and it is appropriately called "The World in Boston." The opening date is April 24th, 1911, and the place is the great Mechanics Building, a structure specially erected for expositions and great demonstrations of all kinds. The entire floor area of 200,000 square feet will be occupied.

## *Its Origin*

Little exhibits of missionary relics, or collections of heathen idols, implements, arms and household utensils have been

held in connection with many religious conventions, both in America and England—the two great missionary nations—but England has within the last few years developed the idea into great expositions of the life in non-Christian countries. Two held in London, "The Orient in London" and "Africa and the East," were on a very extensive scale.

Upon the lines so successfully developed by these, "The World in Boston" will be modelled in even larger proportions. The man who conducted "The Orient in London" has been brought over and will be in charge, with an army of thoroughly-trained assistants. All the missionary boards are heartily co-operating.

## *Its Object and Scope*

The object of the exposition is to educate and inspire, primarily through the eye, which is a more receptive organ than the ear. The three chief lines of demonstration will be:

(1) The lands in which, and the people among whom, the home and foreign missionary enterprise is being prosecuted.



JAPANESE VILLAGE IN THE "ORIENT IN LONDON"



THE GREAT MASS MEETING OF STEWARDS AT TREMONT TEMPLE, DECEMBER 14TH



(2) The conditions under which and the methods by which the missionaries do their work of spreading Christianity and civilization throughout the world.

(3) The progress which is being made toward realizing the ideal of a Christianized world, and the extent to which the Kingdom of God has already penetrated it.

The fact that the exposition will make its appeal to the eye will attract many who otherwise would be indifferent. Thousands both in and out of the churches who through ignorance are now indifferent to missions will be attracted to an exposition when there is something to see.

The scope of the exposition is indicated by its name; the whole world will be set down in Boston. There will be characteristic scenes and exhibits from every land where the work of missions is carried on. These will be arranged and presided over by men and women who have had intimate and life-long knowledge of those things which, to most of us, are new and strange; for none is so familiar as is the missionary with the real life and thought of the peoples and nations of the earth.

### *Its Methods*

The demonstration proposed will be achieved in a great variety of ways—each of absorbing interest. The first sensation of visitors will no doubt be the recognition that before their eyes is a feast of color and a spectacle such as rarely meets the eye of an untravelled American. Before him is a Japanese

street, with stores and shops upon either side, leading into a large garden dominated by a Buddhist temple. From this way may be made into almost any country of the world. On one side of the entrance various Mohammedan lands are represented—Palestine, Turkey, Persia, Arabia; on the other (to emphasize the essential oneness of home and foreign missions) is a large section representing Christian work among North American Indians. This latter leads into the Negro Section, and this again into an African village.

By way of the Japanese street we come to Chinatown, with its central pagoda, opium den, joss house, and other features. Near by are sections devoted to medical, educational and industrial missions, and the work among lepers in various lands. Further along, again, is a village in India, including, among other exhibits, the towers of silence, a Kashmir house, a Bengali zenana, a Hindu temple, and a wayside shrine. Beyond this are various departments representing home missionary work among the immigrants at Ellis Island and on the frontier, in Hawaii, Cuba and Porto Rico.

On the same floor a Hall of Religions will bring the world's multitudinous forms of worship, pagan rites and heathen superstitions before the eyes of visitors in an indelible fashion; also courts or booths filled with interesting objects from all the non-Christian countries of the world. Here will be innumerable curios and trophies, treasures rich and rare, telling of a martyr missionary's last bold venture; or of an in-



THERE WILL BE MODELS OF MISSION BUILDINGS



NORTH INDIA SHOPS IN THE ORIENT IN LONDON

trepid explorer's journey into some land where white men's feet had never trod; and on all sides objects illustrating the emergence by barbarous nations from the habits and customs of darkness into the light of the Gospel of Christ.

The gallery, or second floor of the exhibition hall, will be devoted to a comprehensive illustration of educational work in non-Christian lands, the native and mission schools, with models of typical buildings. In a smaller hall the life of children in heathen lands will be illustrated in dialogues, sketches, and various brief scenes in which children will play the parts; while in another small hall there will be tableaux and costume lectures. At one hour visitors may see a representation of a Chinese wedding, at another a funeral in India. An almost continuous moving picture exhibition is to be given in a third small hall.

### *The Stewards*

All these scenes in the exposition and many of the courts or booths will be in charge of young men and young women from the churches of Boston and vicinity. They will wear the native dress of the scenes or country to which they are attached, and will give to the whole exposition an intimate touch of human

life and activity. These attendants are called stewards. Ten thousand have been enrolled, and all are studying the history of the country to which they have been assigned. The gathering and training of this splendid army of young people is a striking feature in the preparation of the exposition. The number of offering was far in excess of the most sanguine expectations. More than 370 congregations in Boston and vicinity are represented in the enrolment, and a large number have offered from Providence and other cities. The enlistment of so many and the focussing of their attention upon the subject of missions is in itself an achievement of great moment and must have a strong and abiding influence upon the religious life of Boston and its participation in world-wide missionary work.

When the exposition opens these stewards will serve in relays of a few hours a week, and will be thoroughly qualified to answer all the questions which curious and interested visitors will ask. At specified hours the stewards will take part in carefully prepared dialogues, carrying on conversations regarding some domestic or industrial matter in the every-day life of the people they are impersonating. There will



also be demonstrations of the various religious rites and methods of worship in non-Christian countries.

### *The Pageant*

Altogether, about twenty thousand people in Boston and vicinity are actively preparing for the exposition. In the great "Pageant of Darkness and Light" there will be 5,000 choristers. Most of these will wear a costume—either of some foreign land or a special chorister costume. The costumes used at the presentation of the pageant of "The Orient in London" have been sent to the United States and are to be used at the Boston presentation.

This pageant is a great musical drama, a spectacular representation of leading historical events in the history of missions. There are to be five episodes, or scenes, in each of which about two hundred persons will participate. The first episode, known as the episode of the North, represents a camp of American Indians in the far northwest. The little daughter of the chief has been lost on the march; the medicine man suggests that a band of trading Eskimos be killed to appease the spirits; but just as the Indians are about to do this a missionary enters, bringing the little daughter of the chief whom he has found in the forest.

The episode of the South shows David Livingstone ministering to a wounded

Arab slave-raider in Africa. Stanley enters, at last finding Livingstone; he begs the missionary to return to England, but Livingstone refuses, saying his work is not done.

The episode of the East shows us India. A child is taken from the missionaries in order that she may be formally married to the man selected as her husband in her babyhood. In the second scene the wife, now a woman, is led to the funeral pyre of her husband. As the pyre is about to be lighted with the living widow upon it, an official of the English government arrives with a proclamation doing away with the *suttee*, or burning of widows.

In the episode of the West Kapiolani, the Christian Queen of Hawaii, defies Pele, the goddess of the lake of fire, in the crater of the volcano Kilauea. The volcano is in eruption; the priest of Pele claims victims to appease the wrath of the goddess; he chooses a young bridegroom and a child and is leading them to the crater to be thrown into the lake of fire; Queen Kapiolani comes quickly and defies the priest; she ascends to the crater, and after the fashion of Elijah on Mount Carmel taunts and defies the goddess and breaks the power of Pele forever.

In the concluding episode those who have participated in the four previous scenes march from the corners of the hall toward the platform singing, and arrange themselves in the form of a great star. At a given signal the audience



SCENE FROM EPISODE TWO OF THE PAGEANT  
*Livingstone ministering to the slave-raider*



YOU WILL THINK YOURSELF IN A CHINESE VILLAGE

will rise and everyone will sing to the tune of "Old Hundred," "All people that on earth do dwell."

The pageant is to be given in the grand hall of Mechanics Building, which has a seating capacity of between five and six thousand, every afternoon and evening during the four weeks of the exposition. In London it was presented to crowds of people daily, and was regarded as one of the greatest religious spectacles of the century.

It is not the purpose, nor one of the purposes of the exposition to make a financial profit. The missionary cause, both home and foreign, has come to be

so connected in the public mind with appeals for money and with devices for raising money that it may be difficult to persuade people that this great effort has no such immediate end in view. If it can increase knowledge of the work of Christian missions and arouse interest and sympathy for it, perhaps leading some of those who have not aided it financially to do so, the exposition will be in line with its main purpose. So far as the exposition itself is concerned, its promoters will be fully satisfied if it pays its own way and enables the treasurer to refund to the guarantors the money which they have advanced.



OFFERING AND RECEIVING A GIFT IN JAPAN



# THE MESSAGE OF ALL SAINTS' DAY TO CHINA

*By the Reverend S. H. Littell*



CHANCEL OF THE CATHEDRAL, HANKOW

ALL Saints' Day seems peculiarly fitted to meet the need of the Chinese, who have been feeling after the truth embodied in the phrase, "The Communion of Saints," and have lighted upon various forms of ancestor-worship while waiting for the Christian fulness of teaching in regard to the resurrection, the life to come and the right attitude toward the departed.

This year our hearts have been specially stirred to praise and thanksgiving by a splendid gift from the parish which stands out so conspicuously for interest and earnest effort for China and the young Chinese Church—All Saints', Frederick, Md. The good people of this parish have given \$2,000 to endow a scholarship in the Boone Divinity-school, in memory of their late rector, the Rev. J. Osborne Ingle, D.D. There could be no more fitting memorial to the priest who so freely gave his son to the

China mission, and who, with all his family, has never failed, year after year, by prayer and work, to make things possible here in China which without such help could not have been undertaken. We cannot estimate the prayer-value of Dr. Ingle's family and congregation, but we can recall with thanksgiving the catechists and Bible-women who have been supported by their gifts; the new buildings helped on to completion; the day-schools kept open by them, and the uplifting strength of their letters, which have never failed to give inspiration and encouragement.

Word came on the very eve of All Saints', telling of the memorial, and saying that it would be dedicated, together with three handsome stained-glass windows in the chancel of All Saints', Frederick, on the morning of All Saints' Day. And here in China also, at the morning service in the cathedral, which was a choral celebration of the Holy Communion, the announcement of



ONE OF THE MEMORIAL TABLETS

the gift was made. It seemed fitting that this should be done in the cathedral wherein the son was consecrated as first Bishop of Hankow, and at the altar near which he lies buried. The dean of the Divinity-school, the Rev. L. B. Ridgely, who made the announcement, carried our thought to that other service going on half across the world, and urged upon parents the privilege of giving a son, as Dr. Ingle did, to the Church's ministry.

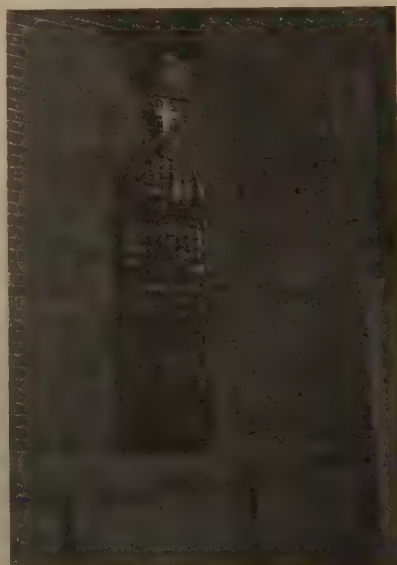
During the offertory, when—as is the rule on All Saints' Day—the names of the departed during the year were read in remembrance, I could not help thinking of the gifts in the cathedral which recall to us our beloved late bishop. There is the handsomely-carved oak re-dos above the altar, given by his fellow-workers; the eagle lectern, pulpit book-rest, large brass tablet and eight other memorial tablets of enamelled wood, all given by Chinese Christians; and the Litany desk, its prayer-book and hymnal.

I must tell you more about the eight tablets in the cathedral. When the Christians were asked by the Chinese clergy to give for the proposed brass memorial tablet, they responded so readily and generously that much more than the amount needed was raised. So they decided to erect other tablets, to be placed along the walls of the nave, on which the names of all the departed members of the congregation should be inscribed, year by year, the first name to be that of Bishop Ingle. Now they have names for eight years, and these names, being near the seats formerly occupied by the persons commemorated, are constantly before the eyes of the worshippers. Texts voicing the promise of immortality appear in gilt characters at the top of these tablets.

The chrysanthemums were in bloom on All Saints' Day, and the chancel was beautifully decorated. We sang "For All Thy Saints," "Ten Thousand Times Ten Thousand," "O Paradise, O Paradise," and the usual musical parts of the Communion Office. It was very impressive. Immediately after the service the whole congregation, following the vested choir

and clergy, marched to the graves of some of our former missionaries, and, standing by Bishop Ingle's grave, we sang again and gave thanks for the good examples of all the saints as we lifted up our hearts in prayer. A special poem in Chinese, in memory of Bishop Ingle, was read, and, after the hymn and blessing, all dispersed to meet again, with the Christians of our other congregations and schools in Hankow, at half-past twelve, and go in a body to the Chinese Christian cemetery several miles in the country. There we sang familiar hymns and had prayers, thanksgiving and preaching, all appropriate to the feast, returning about dark, after a joyous and uplifting day.

Such methods as the use of tablets and other memorials, and our impressive observance of Easter Day, All Saints' and the other saints' days, are not only of deep spiritual meaning and value to the Christians, but also impress our non-Christian friends, who are generally surprised when they learn that we believers do not "sell our ancestors" or "cast them away," as we are reported to do by many outside the Church.



A TABLET WITH NAMES INSCRIBED



# THE FORWARD MOVEMENT

## AMONG VIRGINIA LAYMEN

**M**ORE than 300 men attended a supper given by the laymen of Richmond on January 31st, immediately before the assembly of the special council of the Diocese of Virginia to elect a bishop-coadjutor. The object was to unite the laymen of the Church in Virginia in a vigorous campaign for missions.

The walls of the dining-hall were liberally decorated with choice and familiar mottoes purchased from New York, as well as with new mottoes made for the occasion, the latter being chiefly taken from the Forward Movement number of *THE SPIRIT OF MISSIONS*. The largest and most conspicuous chart was entitled "Our Final Orders," and consisted of quotations of the words of our Lord from the four Gospels and Acts, under the caption: "Jesus Says."

Mr. O. J. Sands, of Holy Trinity, presided. Other communions were represented by a few prominent pastors and laymen, who were given seats at the speaker's table and places upon the programme. Bishop Gibson spoke on "The Extension of the Laymen's Missionary Movement throughout the Diocese." He was followed by the Rev. W. D. Smith, of Winchester, on "The Clergy and the Laymen's Missionary Movement." The men were stirred by these capital addresses, which showed that the bishop and clergy were in sympathy with the work of our laymen and were ready to assume their part in the leadership of the great movement among men. Mr. William F. Cochran, of Baltimore, a member of the Board of Missions, spoke in his usual modest but effective manner on "Practical Points." The earnestness of Mr. Cochran and the inspiration of his example made a deep impression on the meeting. Brief addresses were then made by three pastors and four laymen of other communions. Reports

from the city congregations showed an increase in all offerings for home expenses as well as missions by reason of the movement, and the deepening of spiritual life wherever congregations have been aroused by it. Mr. Eugene C. Massie, of Grace Church, spoke on "Our Present Responsibility" in connection with the great work of missions throughout the world and particularly in connection with the Forward Movement planned by our Board of Missions. The meeting was closed by a few remarks from Mr. O. J. Sands, the chairman, on "What Will You Do About It?" summing up the whole matter in a business-like manner.

A copy of the January *SPIRIT OF MISSIONS* was placed at each man's plate, as well as a copy of the admirable Message recently issued by the Board of Missions concerning the Forward Movement, and the men were requested to take these papers home with them.

Many have been heard to express the opinion that this supper was one of the best and most effective gatherings held since the Laymen's Missionary Movement was inaugurated in Richmond, and it is hoped that it may bear great fruit, and result in permanent benefit not only to the churches in Richmond, but to every church and parish in the diocese.

## THE RESPONSE OF DALLAS CHURCHMEN

**T**HE Rev. H. P. Silver, Secretary for Department VII., has just completed a visit to Dallas, and reports that "the Dallas Churchmen agreed to make the every-member canvass and to raise for both diocesan and general missions at least \$1,000 this year—an increase of about \$400. Seventy men at a banquet rose and agreed to guarantee this. Thirty-three subscriptions for *THE SPIRIT OF MISSIONS* were gathered in."

## AN ARKANSAS EXPERIENCE

THE Rev. H. P. Silver, Secretary for Department VII., recently completed an itinerary in the Diocese of Arkansas, accompanied by Archdeacon Saphore. During the fifteen days eleven towns were visited and the secretary made twenty-four addresses at ten church services, seven meetings of the Woman's Auxiliary, four suppers for men, two Sunday-school gatherings, and one conference. At one of the men's suppers the Methodist, Presbyterian and Baptist ministers were present, as well as one of the leading Hebrew merchants of the place. At the close of the meeting he came to Mr. Silver and said, "You converted me to the cause of Christian missions, and I'll give a dollar a month to help them along."

## HOW MINNESOTA IS DEALING WITH THE FORWARD MOVEMENT

THE Diocese of Minnesota has appointed an effective missionary committee of clergymen and laymen to endeavor to carry out the plan of organization suggested in the Advent Message of the Board of Missions. The congregations of the diocese have been divided among the members of the committee according to deaneries and a vigorous campaign for the organization of committees of men and the introduction of the weekly offering for missions will be undertaken. The diocesan authorities realize that the introduction of the weekly offering in the middle of the year may result, in some instances, in a smaller amount being given for six months under the weekly plan than might be given under the annual offering plan. Some of the parishes have, therefore, voluntarily increased their apportionments in order to make good any possible loss through change of methods. St. Mark's, Minneapolis, has agreed to increase from \$600 to \$1,000; Gethsemane, Minneapolis, from \$600 to \$800; St. John's, St. Paul, from \$600 to \$750. Some of the smaller parishes have taken similar steps according to their ability.

## NEW YORK'S LAYMEN

IN the Diocese of New York there is an organization of laymen to further the Church's missionary work, especially along the lines suggested in the Advent Message of the Board of Missions. Forty-eight congregational committees have been formed. The delegates from the congregational committees to the central committee number 179. This number of men may be counted upon to endeavor to carry into effect any plans proposed for the furtherance of the Church's mission work.

## WHERE THE DUPLEX ENVELOPES ARE GOING

SINCE the publication of its Message to the congregations of the Church, the Board of Missions has been receiving orders for the duplex envelopes. Among the parishes adopting this method are these:

- ALABAMA: Nativity, Huntsville.
- CONNECTICUT: St. John's, Stamford.
- EASTON: Christ Church, Easton.
- HARRISBURG: St. James's, Lancaster, Pa.
- IOWA: St. Thomas's, Sioux City.
- MICHIGAN CITY: St. Thomas's, Plymouth, Ind.
- MILWAUKEE: All Saints' Cathedral, Milwaukee.
- NEBRASKA: Trinity Church, Norfolk.
- NEW MEXICO: St. John's, Albuquerque.
- NEW YORK: Christ Church, New York City.
- PENNSYLVANIA: St. Matthew's, Philadelphia.
- QUINCY: Trinity Church, Rock Island, Ill.
- SALINA: Grace Church, Hutchinson, Kan.
- SPRINGFIELD: Trinity Church, Jacksonville, Ill.; Christ Church, Springfield, Ill.
- VERMONT: St. Paul's, Burlington.
- VIRGINIA: Christ Church, Charlottesville; Emmanuel Church, Richmond.
- WASHINGTON: Epiphany, Washington.
- WESTERN NEW YORK: St. Luke's, Jamestown; St. Thomas's, Rochester.



# INCREASED CONTRIBUTIONS RESULTING FROM THE EVERY-MEMBER CANVASS FOR FOREIGN MISSIONS

Increase in offerings for Foreign Missions:

\_\_\_\_\_

Increase in offerings for Home Missions:

\_\_\_\_\_

Increase in receipts for congregational expenses:

\_\_\_\_\_

The Every-Member Canvass for missions invariably does two things:

- (1) It increases the number of givers.
- (2) It increases the amount given.

But it does more than that. An analysis of the finances of eighteen congregations, where a special effort had been made to secure subscriptions for missions abroad, shows that the offerings for foreign missions were increased \$10,175. The increase in home missionary gifts, without any special effort, was \$14,150. The increase in receipts for congregational expenses was \$27,956, without any special canvass being made.

## CONCERNING THE PLAN

### RESULTS

**B**EYOND a doubt the largest results in missionary giving can be secured by the plan recommended by the Board of Missions.

Its main features are:

1. Education in the facts of missions, through sermons, addresses and the distribution of literature.

2. Intercession for missions in private devotions and public worship, especially at the celebration of the Holy Communion.

3. A parochial missionary committee.

4. A canvass of the congregation by the committee, going two together, for subscriptions for missions on a weekly basis. Leaflet No. 1,102 tells how to launch a canvass. Free from "The Secretary, 281 Fourth Avenue, New York."

5. A simple collecting device like the duplex envelope for those who are willing to make their missionary offering every week.

### FACTS

**I**T is true that the duplex envelope and the weekly missionary offering plan may not be adapted to all members of every congregation. Those who can give largely may prefer to do so in one or two payments, though the amount may be determined on a weekly basis.

Every congregation contains some people who can give more largely if permitted to do so weekly. Why not let them use the duplex envelope?

Even though the congregational expenses are wholly or largely provided by pew rents, the duplex envelope can be of service in increasing the income for parish support or parish charities, as well as the giving for missions. St. Mark's Church, Philadelphia, is a notable instance of this. Read Mr. Pepper's article in the February number, page 157.

The duplex envelope is one envelope with two pockets.

In the left-hand pocket is placed the weekly offering for the support of the parish.

In the right-hand pocket is placed the weekly offering for the Church's mission. The duplex envelope looks like this:

512

MAR 20 1910

MAR 20 1910

512

WEEKLY OFFERING  
FOR THE  
SUPPORT OF

Church

Please do not tear the envelope apart as it hampers the Treasurer in his work. please put on the plate intact, whether both pockets are used or not.

THIS SIDE FOR OURSELVES

PAT. PENDING

WEEKLY OFFERING  
FOR THE  
General Work of the Church  
AT HOME AND ABROAD

Work is being carried on in 42 dioceses and 22 missionary districts at home and in 9 districts abroad. More than 1500 missionaries in the home field and about 250 abroad, besides 800 native helpers depend in whole or in part upon the offerings of the Church through the Board of Missions

THIS SIDE FOR OTHERS

Neither end of the envelope can be overlooked.

It is unnecessary to make violent efforts to keep track of two packages of envelopes.

Hundreds of congregations have proved that the use of these methods results not only in larger gifts for missions, but in increased income for congregational expenses.

## EVIDENCE

CHRIST CHURCH, Raleigh, N. C., 350 communicants, chiefly in comfortable circumstances. Current expenses \$5,300. Always gave full apportionment of about \$140, and generally a few dollars more. A year ago a missionary committee was organized and a canvass made for subscriptions on the weekly basis. Subscriptions for general missions, \$800. Offerings for diocesan missions have not suffered. Offerings for the parish have increased.

THE Cathedral of SS. Peter and Paul is in one of the poorest parts of Chicago. Communicants, 322; none well-to-do. Until recently the congregation has been giving about \$25 a year for missions at home and abroad and felt the apportionment of \$189 was impossible. A missionary committee was organized. A campaign of education was undertaken. Literature was dis-

tributed. A missionary mass meeting was held. Then the people were asked to subscribe on the weekly basis. Instead of \$189 they promised \$400. Subscriptions for current expenses have also increased. Dean Sumner is convinced, first, that what is needed is to give the laity a chance, and, secondly, that there is nothing like doing for others to help people to do for themselves.

ST. LUKE'S CHURCH, Jamestown, N. Y., a fairly well-to-do parish in a town of 30,000. Communicants, 520. For years the annual offerings were in the neighborhood of \$30 for home and foreign work. A men's supper was held October 29th in accordance with the suggestions in leaflet No. 1,102. It was decided to undertake the support of a young woman (\$650 a year) recently appointed by the Board of Missions from the parish as a missionary in China.



Faithful work has been done and the goal was reached with comparative ease. The main thing, in the opinion of the rector, is "new life all through the parish; the quickening that reaches to the outskirts, man going after man. And then the enthusiasm among the canvassers! The attendance at church has jumped up at once. A markedly different spirit makes itself felt in the services, and gives one freedom and strength in preaching." Plans are under way to start a needed parish mission. Men are coming to the front previously almost unknown in parish work.

SIX years ago Trinity Church, Aurora, Ill., was giving nothing to missions, either diocesan or general, and only \$700 for current expenses. Long experience had made the vestry familiar with annual deficits. There was strong opposition to letting any money go out of the parish. A clergyman of missionary vision became the rector and gradually led the vestry to realize the importance of a share in the missionary enterprise. A canvass has been made, the duplex envelope adopted. The subscriptions amount to \$350 for diocesan missions, \$460 for general missions. Subscriptions for current expenses have increased from \$700 to \$3,330. In addition there are available the Christmas and Easter offerings and the loose money in the alms basins each Sunday. A \$12,000 parish house has been built; \$3,000 have been given for a rectory. The salary of the rector has been increased by \$1,300. All in less than six years.

ST. JAMES'S CHURCH, Lancaster, a well-to-do congregation of 500 communicants in a conservative southern Pennsylvania town. Apportionment last year \$300.46. Amount given, \$300.46. St. James's was one of the first congregations to respond to the message of the Board of Missions. A committee was appointed; a canvass begun; duplex envelopes were ordered. The rector says, "The missionary offerings this year will

be at least \$2,000." This includes diocesan as well as general missions. Probably \$500 in excess of the apportionment will be sent to the Board for general work. No evidence as yet that parish finances have suffered.

GRACE CHURCH, Cleveland, O., a downtown congregation of 501 communicants, most of them in comparatively humble circumstances; well-to-do people moving away. Formerly gave \$35 a year for general missions. A canvass of the congregation was made a few months ago. Duplex envelope adopted. Subscriptions made amount to \$450 for the year. Already sent to the Board for general missions, \$148. The larger missionary giving resulted in subscriptions sufficient to care for a debt of \$1,000. Additional people secured as regular subscribers for the support of the parish. Christmas and Easter offerings no longer needed for current expenses. Increased interest in nearly all forms of the Church's work. A new spirit of hopefulness in the parish.

### THE WEEKLY MISSIONARY OFFERING

1. Is Scriptural—I. Cor. 16:2
2. Is educational
3. Is equitable
4. Promotes prayer for missions
5. Enlists larger numbers
6. Makes it easier to give more
7. Provides continuous support without borrowing
8. Increases other offerings

The rector of a Minnesota parish says:  
"We have found the Duplex System a great improvement over the single envelope. It not only increases the revenue, but it educates the congregation."

# THE EVERY-MEMBER CANVASS AS AN OPPORTUNITY FOR SPIRITUAL SERVICE

*By James A. Waterworth*

THE Every-Member Canvass is the right method, the only effectual method, of getting an adequate and certain revenue for missions or for parish support or for any large purpose, for it is the only method that reaches everybody. As a business proposition every member of a parish should give—little or much—as he can afford it. It is due to God Who is feeding his soul through the Church. It is due to the Church which is God's almoner. It is due to himself that he acknowledge his obligation. It follows that everybody ought to have a chance to give. Everybody therefore should be asked to give—asked personally.

The method that reaches everybody must necessarily be a better method than one that reaches only a few, even if that few be the rich. The great department stores have found this out; they cater to everybody; and the stores that attract the biggest crowds sell the most goods and make the most money and are the most independent of the coming and going of individual customers. They have found that a store that sells only to the rich few, however valuable their custom, is not on a wholesome basis; that the withdrawal of a few rich customers can hurt its business. The newspapers have found this out; they sell to the million and advertise for the million. I have heard of a case where a newspaper depended for a large part of its income on a few large advertisers, each of whom paid it many thousands a year for full-page ads. It almost lived on their advertising patronage. The course of the paper on an important public question offended the majority of these large advertisers and they withdrew their ads. and the paper was forced to suppress its honest opinions and be silent on the burning political issue of the day or "go broke." The spectacle of the dependence

of a great daily newspaper on the whim of a few advertisers was a sad one. Since then the paper has readjusted its affairs on the basis of the Every-Member Canvass. It canvasses everybody. It is run for everybody; it numbers its readers by the hundreds of thousands; and in place of four or five full-page ads. it has one or two thousand twenty-cent and fifty-cent and dollar ads. daily, and is independent of the opinions and patronage of any man or of any hundred men or any thousand men. It gets the big ads. just the same but is not dependent on them.

We are talking now of methods, and I must believe that what is a good business method is a good method for the business of the Church. A church that depends on a few givers for its parish support or for its mission support is in a precarious condition. The loss of two or three big contributors threatens the whole support. The Church must do as the successful stores do and as the successful daily papers do—it must get the support of the many. It must get the small contributions as well as the large. The large contributors will give all the more willingly when they know that everybody is giving. In fact, the only method of getting the true scriptural support for the Church and its Mission is the every-member weekly contribution, and that can only be secured by the Every-Member Canvass. So that on business principles I am in favor of the Every-Member Canvass for an every-member contribution, provided we honor and respect the relationship we create between ourselves and the men we canvass and induce to contribute.

I go to Smith, a respectable mechanic, and open up the subject of Christian missions to him. I tell him of the glorious work the Church is doing at home and abroad among men and women



and children who, but for the message of the Church and the ministrations and example of the Church, would live in ignorance of God and Christ and right and wrong, and therefore in vice and misery; for as he will admit there is no virtue or happiness or physical well-being possible without God. I tell him of nations waking up from the sleep of ages and groping after the true God and a better life. I interest him, and he asks me to let him talk it over with his wife and see whether they can do something for the cause. He tells me they think they can spare ten cents a week, and they will gladly pledge that amount, and he signs a card to that effect.

What follows? Smith pays his ten cents a week—there's no mistake about his doing that, for he is one of a self-respecting class of men. But what about me? Am I through with Smith? Have I got all I wanted out of him? Shall I not go near him again? Shall I leave him caught in the meshes of a system, a sort of ecclesiastical hopper that shakes a stream of cents and dimes and dollars out of men like him every week? Shall I abandon him, leaving that pledge and that payment week after week as the only reminder of my casual acquaintance with him? I refuse to do it! I have created a relationship between this man and me. I have made him my partner in a divine enterprise and he is entitled to see me, to talk with me on the business I have induced him to go into.

The right thing, the only thing to do is to go to the man every once in a while with THE SPIRIT OF MISSIONS in my hand and say to him: "See here, Smith, what our money is doing. Read about this trip of Bishop Rowe's—a thousand miles in the dead of winter through the snows and ice of Alaska, out three months in a flimsy tent with the thermometer sixty below—think of that, Smith, and all for the souls and bodies of men; isn't that great? And here, read what Bishop Brent and our missionaries in the Philippines are doing, and this news from the frontier in Idaho and Wyoming. We're doing a

great work; but I'll leave the magazine with you and we'll talk it over next week."

Can I in honor do less than that? I have made Smith my partner; I must know him when I meet him and go to see him occasionally and have him come to me if he will, and talk with him on our joint interest in this business. He's entitled to it and it is a great privilege to me that I am permitted to get in touch with him on such a divine business. It is a very real relation this, that I create with my brother and a very intimate and delightful one, this inducing a man to join with me in the business of the King; and I cannot drop the man without stultifying myself and wounding Christ in His Body, the Church.

Let me illustrate what I mean. Every year we have in St. Louis a great day on which we try to raise \$50,000 for free hospital service for the sick poor of the city. Walking along the street on Hospital Saturday I met a little barefooted newsboy with a big bundle of papers under his arm and I said: "Hello, kid, where's your tag?" The boy stopped and said, "Mister, would they take a penny from me and give me a tag?" I said: "Sure, your money's as good as any man's." So we walked together across the street to one of the office buildings where there was a box and I said to the lady in charge: "Madam, this young man wants to make a contribution to your box." The lady, a well-known society leader, took in the situation and received the child's penny with as much respect as she would have taken a \$50 contribution and pinned the tag on his jacket and he and I walked out of the building together. The lady told me afterward that that kid brought in thirty others that day, every one of them contributing his penny and getting his tag.

Was that to be all there was to it? Don't you see what had happened? A little barefooted, detached, unrelated waif had suddenly made himself one of the great band of humane people who de-

## THIS IS THE ONLY GENERATION WE CAN REACH

vote one day every year to the cause of the sick poor, and he had justified himself and placed himself high among our most efficient workers. He was one of us; part of a great humane St. Louis enterprise. I had canvassed him for a contribution to our collection and he had promptly given me a good one and got thirty others to contribute. I had made that boy my partner in a great charitable work, and there was there and then a tie created between us, a true spiritual relation, and I knew it, and he knew it.

Could I ignore that boy after that, pass him by as if I had never seen him before? God forbid! When I hear, "Say, mister," as I go along the street, I stop and hear what my partner has to say to me. "Mister, who's you goin' to vote fer?" "Mr. Taft, Johnny." "I'se goin' to vote fer Bryan." "That's right, Johnny, always vote according to your conscience." He knows he can stop me any time to hear what he has to say. He wants nothing from me but an acknowledgment of our relationship. And the favors are not all on one side. Johnny gave me a great certificate of character one day when I needed it. I got mixed in a crowd of these boys as they were fussing and Johnny promptly came to the rescue and sung out: "Say, that guy's all right," and the crowd opened and I passed on. It was a certificate of my merit and of Johnny's controlling interest in our partnership. There is a tie between Johnny and me which will last as long as he and I meet each other in our daily business in these crowded St. Louis streets, I think I'm

the better for it and Johnny thinks so too.

I think you know now what I mean when I say that I am in favor of the Every-Member Canvass, provided we respect the relation we create between ourselves and the people we canvass for the support of missions. We ought to canvass men, but we cannot take men up simply to get revenue out of them and then drop them. The money is of no use to the Church without the men; and we canvassers will neglect a solemn duty and defraud ourselves of a divine pleasure and the most delightful human association if we fail to make personal friends and brothers of the men we induce to join with us in the work of the Kingdom of God.

If this principle dominated, don't you see what a revolution it would work in the Church? It would bring back the enthusiasm of the days when Christian men were all of one mind, and when the power and beauty of the Christian brotherhood took possession of the imaginations of men and carried Christianity triumphantly over the nations. The Kingdom of Heaven would again suffer violence and the violent would take it by force, because all men would press into so noble a brotherhood.

### THE MISSIONARY COMMITTEE

1. Divides and locates responsibility
2. Enlists lay-activity
3. Reinforces rector's efforts
4. Challenges study of missions
5. Provides great opportunity for service
6. Reaches membership individually
7. Stimulates spiritual life

The Rev. J. J. Gravatt, of Holy Trinity, Richmond, Va., says: "The Missions Committee of ten men is a joy and delight to the rector."

## SOME THINGS THE BOARD OF MISSIONS WOULD LIKE TO DO

1. Provide a suitable residence for the Bishop of Nevada. He has been obliged to give up his house in Reno because of high rental. The people of Nevada can do little. There are only 1,062 communicants in the State. And they are not all grouped in one strong parish, but are scattered through twenty-nine congregations, only five of which have more than fifty communicants each. A man who travels over Nevada's 110,000 square miles as the representative of the Church is entitled to a comfortable home. The Board of Missions has appropriated \$3,000 toward a bishop's house, but cannot give the other \$9,000 needed.

2. Comply with Bishop Brooke's request for the appointment of a well-qualified woman to work among the young women of the Oklahoma State University at Norman. Bishop Brooke has the worker, but the Board of Missions has not the necessary \$300 a year. The last United Offering of the Woman's Auxiliary was not sufficiently large to provide for the salaries of the women missionaries already appointed.

3. Build a decent residence for one of our women physicians in China. At present she and the American nurse live in an unsanitary Chinese house, with its ever-present smells and noises. Rats hold high carnival at night. Snakes make their home in the roof and have been known to drop into the bedrooms. But it will cost \$8,000 to buy land and build a house.

4. Provide, in part at least, for the residences needed for the bishops in the missionary districts of New Mexico, Eastern Oklahoma, North Texas, San Joaquin and Wuhu.

5. Build churches for our Igorot congregations at Sagada and Bontoc in the Philippine mountains. Six years' hard work is in danger of being lost. After

many years of neglect Roman priests have been sent to Bontoc, in spite of the fact that our mission can care adequately for the town, and are building a \$15,000 church. The Church's services are held in a small, dilapidated building. In Sagada over 900 people have been baptized since our mission began its work. Not one-half the congregation can get into the wood-and-grass church. Often most of the congregation has to stand outside even during a rain while the service is being conducted in the present church of St. Mary the Virgin. Those who do get in are in danger of having the flimsy building fall down on their heads. It has been unroofed once in a typhoon. Ten thousand dollars in each place would meet this need, but the Board of Missions has not the money.

6. Put an end to the expensive process of paying rent, year after year, for buildings in which the Church's work may be carried on or its missionaries housed. In Cuba alone about \$10,000 will be spent this year for rents. Bishop Knight would gladly buy, for the work is permanent and growing. But the Board dare not appropriate the money.

7. Make larger appropriations to every domestic missionary district and so save the bishops the unpleasant task of "coming East to beg," while the work suffers from their enforced absence.

8. Build a hospital and place a physician in Shasi, China. Population in the immediate neighborhood, 150,000. No physician of any kind. Nearest doctor on the east at Hankow, 142 miles; on the west at Ichang, eighty miles.

We have an American missionary and his family living there. Is it fair? Yet the Board has not the necessary \$10,000.

These are only a few typical needs among many.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

#### A CHINESE EPIPHANY

The Rev. S. Harrington Littell writes from Wuchang concerning the deep spiritual movements which are manifesting themselves in that part of China:

**T**HE conspicuous feature of Epiphany this year is the change in attitude toward Christianity on the part of thinking men and students in colleges. Did I mention the seven or eight hundred who asked for admission tickets to Boone on Christmas Day, to a religious meeting for telling the meaning of Christianity? It was an unheard-of thing in these parts. The Light is shining brightly now, and we are using every opportunity to let it shine.

Recently the bishop called a special meeting to decide how we are to seize the opportunity, and make the most of it. The Tract Society, in which the missionaries of several Communions co-operate, has recently had a profitable meeting to discuss the production of timely literature for non-Christians, and for Christians too. On top of all the news has just come that the most brilliant student ever in Boone University, who will take his degree this Chinese New Year, a son of a great, learned and wealthy family, has just come out openly, declared his faith in Christ and asked to be prepared for baptism. He is a man for whom we have prayed for years. Each year our Boone men are more highly qualified for future work, but this reaches the top notch so far, and with any opening he chooses before him he has decided to become a Christian. But he accepts a comparatively low salary at Boone, and promises to teach there for two years. This is a practical showing of his religion, for he could have gone out in twelve days more, degree in hand, with honors in nearly every subject, and could have commanded almost any position in the

financial and business world, or in government school work, that he liked.

The same grace which brought the Wise Men of old still works, and we see men bowing down at the manger before the lowly Babe, and offering their lives and treasures. It is a glorious sight, and I wish our friends at home could enter into it, as we do, who give our lives for these men and women, and are rewarded far beyond our deserts by the visible witness of the grace of God. You are helping with gifts and prayers, and we couldn't do anything without all the backing of this sort, but we see the results and wish that you could see for yourselves also.

It has been a wonderful Epiphany, and our eyes have seen marvellous things, and our hearts still see greater things to come.

\* \* \*

#### A CRY FROM THE WILDERNESS

Alaska has had its heroes and its saints—both men and women. The forces of that grim and elemental land have developed and revealed rich treasures of character, far more precious than its stores of gold. Thus it was with Annie Cragg Farthing, who, like Henry Martyn, gave her life as a light in the darkness to "burn out for God." Last November that light went suddenly out, and the sad message of her going spread far and wide throughout Alaska. But even ill news travels slowly in that land of tremendous obstacles, and it was not until Christmas that, far down on the Yukon, a young heart which had been touched by fire from the altar of Miss Farthing's devotion knew of its bereavement. The cry of that loss has just reached us, two months after it was uttered; and though it is almost sacred in its intimate and personal revelations, we want to share it with our readers, because of the glimpse which it gives of the inner life of the missionary, and of the spirit which animates those brave souls who are at hand-grip with the forces of evil on the outpost of the Kingdom's advancing battle-line.

**B**ECAUSE of the love that surges up in my heart I must tell of Miss Farthing,—something of what she was in her work. Others have known her longer and better, and they will tell of herself, her life and her work, yet there is room for

a tribute that is my *own* debt; so in the humblest and most devoted spirit I will tell a little of what she meant to me.

I don't know what interests other people about missionaries, but I know what interests me. I do not care to hear about what they do, I only want to know what they *think* about the things they do—the worth-whileness of it all. We see love, great love, in simple lives around us, but Miss Farthing stood out from simple lives. Her love does not seem so much her lesson to us as her offering to Christ. She stands out in my mind not because of her great love but because of her vision, her clear faith and purpose. Our theories are often shattered when we stand before an individual case and must decide the best treatment. Miss Farthing was able, by her far-sighted vision, to judge the *one* case with rare wisdom and mercy, and yet not lose sight of the far view of her work.

As I sit here, always the figures of the Old Testament come up before me, because it was so constantly through the history of the children of Israel that she found light to deal with the Indians around her. It is natural for a new worker to find shocking the intimate knowledge of immorality that faces us daily. I remember so often her saying to me, "Are these people more wicked than those of the Old Testament? They are a tent people, and except for the herds and wealth of the children of Israel, they appear to me much the same." Truly she stood out as a great prophet among them; hot to punish, warm to forgive, her love never cooled a minute, just as she never paused a minute in service until the end.

So many pictures come before me. Last summer when we waited for the bishop's visit there were 200 Indians in the camp, mostly idle, eager for excitement; as the old Negro woman described herself, "wearing the world as a loose garment." Heavy the care of them was on Miss Farthing's spirit. Our hours were their hours; all during the night

we walked among the tents just to keep hold of them. Night after night they danced on the river bank. One night I counted 100 dancers; they made a weird, wild scene in the midnight dawn, never to be forgotten. As we walked home, Miss Farthing said, "What do you think of it?" I replied, "I cannot think of them as my burden; they appear as a spectacle to me, and I feel no relation to it." She put her hand over her heart and said, "They make me know how little I have done and how much they need." Oh! my heart cries out, if I had but *known*, I would have said, "As the Lord liveth, I will not leave thee," and then perhaps half of her spirit would have come to me.

I am thankful for my apprenticeship; I am thankful that I know much of her. Everyone must work by the light given them, but her way seems the best way, because I believe she had more light. Constantly she said to the children, "I don't want you to be imitation white men and women, I want you to be good Indians." Never have I seen a man, woman or child rebel at her punishment or bear a grudge—and she punished old as well as young. A boy that she punished to the uttermost—a boy whose sin was greater than the penalty he could pay, after she had whipped him publicly came to her and said, "Miss Farthing, if I haven't you I haven't anybody." Still she forbade his coming to the mission, but at the end of the punishment she did not send for him, as she did for the other boys, but she went down to him and forgave him. Another boy went out from her care to a camp below Nenana, where he stood staunch as Joseph in Egypt against temptation; but after the weariness of the struggle, he came home and threw himself down at Miss Farthing's bed and sobbed like a child and told her everything.

Sometimes I would find her writing when she had promised to rest. She would say, "I was just writing a few words to the boys on the boats, to meet them at Tanana." She knew the temp-

tations all along the river and her boys never were beyond her watchfulness.

"Why did she care for so many children?" somebody asked, looking at a rather unpromising girl in the school. "I always think of the verse," she replied, "'Let none whom He hath ransomed fail to greet Him, through thy neglect unfit to see His face,' and I have to gather them in."

The children used to say, "Miss Farthing scolds us, but she always helps us." You see I didn't help much, I fear. I am thinking of one Sunday morning when I had told Luke twice to get water from the river. We were sitting at breakfast watching in the bright sunlight through the trees Luke struggling with two full buckets, at the same time anxious about his clean overalls. The young are cruel, and I didn't mind seeing him splashed, but Miss Farthing left the table and met him.

Everyone who remembers her remembers her humor. I can think of so many things, but I have no mirth to tell them. Strangers everywhere that have felt her hospitality will praise her, but I—I cannot help but bow in thankfulness for the days we were together through joy in the work, the days through difficulties and sadness. I know it is good to have been the disciple of a saint.

And now we have her work to do. We cannot fill her place, but the stirring voice comes, as Mr. Chapman quoted from Stanley, "Stand close, boys! the lines are thinning." God help us!

\* \*

Mrs. A. A. Gilman, in a personal letter to the home parish which carries her husband on its clergy list as "our missionary in China," tells of the reopening of the work in Changsha, which was closed last year by the anti-foreign riots:

AS to our work, the conditions are not exactly the same as they were before the riot. In the first place, we have only a small room in which to worship, so we cannot invite any but the Christians to our services. The plans for a new church, however, are nearly completed, and we plan to build as soon as the

ground plan arrives. We have a large space cleared for this building not far from the street, and we have ordered an iron rail fence for the whole length of our main entrance to the property, so that the church will be visible from the street. Mr. Gilman hopes in time to have a garden between the church and the street and also some sacred subjects in the window of the west end of the church, which can be illuminated from behind at night, and teach lessons to the passers-by. When every good property here is enclosed behind a high wall, this will present quite a pleasant contrast in allowing people to see what is within.

Our girls' school has been closed since the riot, but we hope to open it again with the Chinese New Year. We have a list of the scholars who attended before, so we plan to invite them in for a Christmas festival, and give them presents along with the boys who are now attending our day and boarding-schools. We have a remarkably fine set of boys with us this year, which is the result of careful entrance restrictions in the past. We could have taken in more if our accommodations had been greater.

\* \* \*

Bishop Brooke, of Oklahoma, sends two items concerning the work among Indians and Negroes:

A GOOD lady has given enough to build a chapel for the Indian mission at Whirlwind (Fay P. O.) which is under the wise care of the Rev. Sherman Coolidge, the Rev. David Oakerhater and Miss Harriet Bedell. We hope to build this spring. This will be a great gain to the growing work.

At Shawnee a very remarkable work has begun under the Rev. R. W. Morgan, of Emmanuel Church, with the help of a faithful lay-reader, Mr. James Long. A number of colored people are being gathered in. But there is no place fit to gather them. None can be rented. A place must be bought or built at once. Who will help us? Over twenty have been confirmed in a few weeks. We must not let the work die.



Christmas seems rather far away, but so is Eagle, Alaska, whence Mr. George B. Burgess, our faithful lay missionary, sends the following account:

ON Christmas Eve, the Eagle Indians with their many visiting friends from the Porcupine and Ketchumstock tribes, assembled in their church at the native village to enjoy the Christmas festival, each wearing a smile of joy to meet their missionary. The little church was beautifully decorated in wreaths of spruce, while the altar and chancel hangings were white and gold, the handiwork of the native women, who with untiring zeal labored to adorn as never before their place of worship.

It is an experience of which no man should deprive them. It means untold delight, when they sing the praises of the new-born King, and like the other wise men, go in search of Him. They are as happy as the poor shepherds on that cold winter night when the angels gave forth God's holy light and sang of "peace on earth, good-will to men." It means a time of feasting and dancing, a time of potlatches, a time when the ungodly man seeks their downfall; but, thank God, at this village that is a thing of the past. I venture to say that during this Christmas time not a drop of intoxicating drink has touched their lips.

When the bell from the tower pealed forth the appointed hour, old men and women, young men and girls, some neatly dressed, some in native furs and some in skins, some with babes on their backs, came to listen to the story of the Babe of Bethlehem. The vested choir sang "Hark, the Herald Angels Sing!" A short service followed, and then came

the distribution of many gifts kindly donated by branches of the Woman's Auxiliary.

Cakes, fruits, nuts and candies were given by the good people of Eagle, and many presents were exchanged between natives, teacher and missionary; after which, many rose to speak in their native tongue, and to return thanks for the many blessings which God has shown them by sending His only Son, Jesus Christ, to live and die for them, and in sending the Church, the bishop and missionaries to teach them of that Master's love, and of how they may serve Him.

No people under the sun are more earnest and loyal than they. Meet them on the trail, on a hunt, anywhere, and you will find them carrying a prayer book, a hymnal or a Testament in their own tongue. Their reverence for the Church and Lord's Day is an example for many whites to follow. Follow them on a hunt and observe how they keep holy the day of rest by their fireside in camp. Their Brotherhood—a temperance society recently formed—is working well, and already the influence is beginning to be felt. In this society—the first on the Yukon—they have elected their native officers to rule and govern their village, consisting of a mayor, a policeman and five councilmen who make the laws and regulate the homes of their people.

With the kind assistance of Mr. Evans, the Government teacher, the natives are better in every way than ever before, and I wish all the missions in Alaska could be blessed with such an instructor, having the interest and welfare of the natives at heart.



*The Indian congregation at Eagle, Alaska*

## NEWS AND · NOTES

### A JAPANESE MISSION AT SEATTLE

The close interrelation of domestic and foreign missions is emphasized in the following statement from the Rev. H. H. Gowen, of Trinity Church, Seattle, wherein he appeals to our missionaries in Japan to aid a Japanese mission on the Pacific coast:

OUR Japanese mission has been in existence over five years, and we have altogether about sixty communicants. The mission is at 918 Washington street, and we are expecting to extend the work and sympathy as soon as we can get a Japanese priest. For this purpose the Woman's Auxiliary of Olympia has recently promised to raise \$300 annually, and the Bishop's Committee give \$300 more. As Seattle is the chief port of entry for the Japanese in the United States, and as there are about 6,000 Japanese now in Seattle and about 9,000 altogether in the State, the work is important. We had recently the pleasure of Bishop Partridge's presence and advice, and I trust some day we shall see Bishop McKim. It is most necessary that the workers in Japan should learn to send letters to their people on this coast. For lack of this, much of the work done in Japan has apparently been lost. Converts unrecommended may only too easily lapse or drift away from the Church.

¶

WE publish below the full text of Dr. Pott's letter to the Presiding Bishop, in which he explains the reasons which impelled him to withdraw his acceptance of the bishopric of Wuhu:

ST. JOHN'S UNIVERSITY, SHANGHAI,  
Dec. 26, 1910.

*My dear Bishop Tuttle:*

I take the first opportunity of writing to explain my second cable.

As I wrote you in my first letter, I was quite willing to accept the election as

first bishop of the new Missionary District of Wuhu, and to assume the heavy responsibilities which that step involved.

I naturally thought that some one could be found to take up my work at St. John's, and that I could be spared without unduly imperilling the future of the college.

Bishop Graves has, however, found unforeseen difficulties in securing my successor as President.

Both the Rev. Mr. Nichols and the Rev. Mr. Ancell, the two of our staff best fitted for this educational work, have felt constrained to decline the offer. I became painfully conscious of the fact that if I withdrew at this time, the college would be left without an experienced leader to guide it through a critical period.

If anything should occur to impair the strength of St. John's and to weaken its influence, the work of the Church in China would suffer a serious loss.

It became clear to me that it was not absolutely necessary for me to undertake the new work, and that a competent man could be found for the position of Bishop of Wuhu more easily than for the peculiarly difficult task of directing our foremost educational institution. I came to believe that I would be obeying God's Will and serving the Church to better advantage by remaining at my post.

I know I have acted in an unusual manner, but I am sure you will believe me when I say that I have tried not to be guided by motives of self-interest, but have only sought to see and do my duty.

I am glad to be able to say that Bishop Graves is of the opinion that I have decided wisely.

Regretting very much if my change of mind has caused the Church at home and yourself personally any serious inconvenience, I am,

Yours obediently,

F. L. HAWKS POTT.

THE storm that recently swept over the Isle of Pines was one of the worst in the history of the island. It raged for twenty-four hours, the rain falling in torrents and the wind blowing with typhoon force. Our Church chapel at Columbia was completely wrecked; even the lumber composing it was so twisted and broken as to be useless for the future. The McKinley Chapel was blown about six feet from its foundations, but has been repaired at a cost of about \$250. One of those who suffered most from the storm was the Rev. J. P. McCullough, our missionary, who has charge of all the work in the island, with headquarters at Santa Fe. The Santa Fe church was not wrecked, but Mr. McCullough's own house was caught in a whirlwind, and in a moment an end of it was wrenched off. He and his family were forced to take refuge in the detached kitchen, where they remained for twenty-four hours, momentarily expecting that they would be blown over. For twelve hours Mr. McCullough braced himself against the door in the endeavor to hold it in place and prevent the pouring in of the water. Throughout the night the water was two inches deep on the floor.

His library is a complete wreck, and the clothing and personal effects of the family, to the extent of about \$1,000, have been either entirely lost or hopelessly damaged. Bishop Knight asks that help be sent to rebuild the chapels damaged or destroyed, and the residence at Santa Fe.

IN a missionary trip across the northern part of the Diocese of Montana Bishop Brewer travelled 1,700 miles, laid two corner-stones, consecrated two churches, baptized twenty-two children, confirmed twenty-five persons, celebrated the Holy Communion fourteen times, visited twenty-three places and held or took part in forty-four services. There are only three Church clergymen in that section of the diocese. Two of the services were held on an Indian reservation and were the first services of

the Church ever seen there. At the Communion service three races and four nationalities were represented in the communicants—one Japanese, two Indians, one Virginian and one German.

IN many of the mission stations in China, Christmas Eve is commemorated by the baptism of candidates who have completed their course of eighteen months' instruction in preparation for the sacrament. Last Christmas Eve, forty-one persons were baptized at Wuchang and forty were admitted as catechumens. At Nanchang, a station where the Church has never yet had a resident foreign missionary, the Chinese clergyman baptized fifteen persons on Christmas Day and admitted nine as catechumens.

AT the last Convention of the Diocese of Chicago the recommendations set forth in the Message of the Board were made the canon law of the diocese. These were: (1) The appointment in each cure of a separate treasury for missions; (2) The adoption of a weekly missionary offering; (3) The taking of an every-member canvass. Chicago is the first diocese in the Church to make this a matter of obligation upon its parishes and missions. About one-third of these have already complied with the canon and report most satisfactory results. The example set by Chicago in this matter is worthy of the consideration and imitation of the entire Church.

UNTIL recently, the District of Salina rejoiced in the possession of a settlement of farming people many miles from the railroad, bearing the name of "Skunk Hollow." The general missionary visited the settlement and began holding Church services. Within a few weeks the people changed the name of their village to "Hyacinth." And yet some people say that missions do not produce results.



NOT all the children of the Church have the opportunity of regular instruction from a Church clergyman. A missionary in South Dakota recently presented a class of five for confirmation—four of them from one family—three boys and a girl. The interesting thing about these young candidates is that they live ten miles from town and that their mother had drilled them herself in the catechism, confirmation and communion service.



A missionary just gone to China gives us a glimpse of the difficulties and discouragements which await even the most capable at the outset of their work:

I'VE been here three weeks now and am more or less adjusted to things. I like the life and the work, but I confess the grinding away on Chinese is weary business. I long for logical Latin and mellifluous Greek. Chinese is so barbarous and amorphous. At the end of three weeks I can read slowly and painfully the Lord's Prayer, the Creed and half of the General Confession, and at breakfast can tell the boy I don't want any cereal. All of which seems a long way from passing any examination or really *doing* much.



The rector of a suburban parish in New Jersey writes thus, enclosing a check to cover the travelling expenses of a speaker from the Missions House and also for express charges on free literature sent to him:

THIS is not a rich parish by any means. But nearly every parish conducted on a business basis has a fund with which the rector may pay express charges on Sunday-school supplies, for pamphlet literature for confirmation classes, etc. Or if this is not the case the expenses of this nature, many small items, which amount to considerable in a year, are met in some other way. Why then should we accept all this as a matter of course from the Church Missions House? Many parishes could "pull their own weight" by paying these

charges, just as easily as they now accept the payment of them without giving the matter a thought. It may be said that the magazines are sent free; true, but I do not see how THE SPIRIT OF MISSIONS can be published at 10 cents, or \$1 a year, in its present attractive form and be mailed free of charge. It may be said that business houses pay for their own advertising; true, but they have goods to sell at a certain price, the cost of advertising being calculated into the cost of the goods. In the Lord's business the return can come only through gifts by means of persuasion, and it is not possible to calculate the amount of unproductive advertising as closely as a business house can.



THE additional nurse so long and urgently needed for the work of the University Hospital in Manila has been found in the person of Miss Anne M. Ramsey, who at the request of Bishop Brent was appointed by the Executive Committee at its meeting on December 13th; which appointment, together with others, was confirmed by the Board on February 8th. Miss Ramsey was reared in and is a member of the Established Church of Scotland. Her appointment is the first and only one made under the proviso of the new canon which in emergencies, and only for work not directly religious, permits the employment of persons not necessarily communicants of this Church. Miss Ramsey is an earnest Christian woman, and a capable nurse, and the Philippine mission is to be congratulated upon securing her services. We deeply appreciate the spirit which moved her to volunteer for this arduous post. Nurses of a high type are absolutely necessary for such work. When will our own communicants offer themselves so freely to man the hospitals that our bishops need not be compelled to accept other aid? We need more at this present time. Where are they to be found?

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

### Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.

III. Rev. Thomas J. Garland, Church House, Philadelphia, Pa.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, Houghton, Mich.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

### Alaska

Rev. C. E. Betticher, Jr.

### Brazil

Rev. W. M. M. Thomas.

### China

Hankow:

Rev. A. S. Cooper, of Wuchang.

Rev. Amos Goddard, of Shasi.

Deaconess K. E. Phelps, of Wuchang.

### Japan

Tokyo:

Rev. R. W. Andrews, of Tokyo.

### Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

## ANNOUNCEMENTS

### CONCERNING THE MISSIONARIES

#### Africa

Bishop Ferguson and wife, who sailed from Hamburg on December 2d, having been detained by an accident to the steamer, arrived at Monrovia January 4th.

The Rev. S. D. Ferguson, Jr., on October 10th became rector of St. Mark's Church, Harper, Cape Palmas, in place of the Rev. G. W. Gibson.

#### Alaska

Miss Dorothy S. Tate, who sailed from Seattle by the steamer "Victoria" on February 2d, arrived at Cordova February 7th and proceeded to Fairbanks.

#### Honolulu

The Rev. Y. T. Kong, after attending the General Convention, arrived at Honolulu on January 17th.

Because of illness Mrs. Ella C. Perry left Honolulu on January 28th. Bishop Restarick has employed Miss Edith Mills, of Nashua, N. H., in her place.

#### Hankow

Miss Gertrude E. Stewart, deaconess, on regular furlough, sailed from Shanghai by the steamer "Manchuria" on January 24th, arrived at San Francisco on February 17th and proceeded to her home at Rutland, Vt.

Miss Alice F. Gates was married to Mr. Robert A. Kemp in the Church of the Holy Nativity, Wuchang, on January 26th.

#### Kyoto

On account of the ill health of his wife, the Rev. R. H. McGinnis retired from the work in the Kyoto district on February 1st and has returned to the United States.

#### Shanghai

Harold H. Morris, M.D., who was appointed at the meeting of November 3d, with his wife sailed from New York on January 28th via Europe. He expects to arrive at Shanghai about May 1st.

#### The Philippines

Miss Margaret P. Waterman, on regular furlough, sailed from Manila on December 28th for Hong Kong, from which city she sailed by the steamer "Goeben" on January 11th.

# THE MEETING OF THE BOARD OF MISSIONS

February 8th-9th, 1911

ON Wednesday, February 8th, the Board of Missions assembled at the Church Missions House, New York. Thirty-five of the fifty members were present. At ten o'clock Bishop Lloyd celebrated the Holy Communion, assisted by the Rev. Hugh L. Burleson. At 10:45 the business sessions began, which continued until Thursday at 1 p.m.

The absence of two familiar figures was immediately noted. The Rev. Joshua Kimber, Associate Secretary, who is rounding out forty-four years of service, and Mr. E. Walter Roberts, Assistant Treasurer, were kept away by illness. It was the first Board meeting that Mr. Roberts has missed in his thirty-four years of service in the Church's mission work. The greetings and regrets of the Board were sent to the two absent officers.

The report of the Treasurer indicated that the Church is recognizing the urgency of the present needs and largeness of our opportunity. The receipts were \$87,800 in excess of last year at this time, though even this rate of increase if maintained to the close of the year, would not produce the sum asked from the Church.

The reports of the Council of Advice and the Executive Committee were next taken up and enabled the Board to despatch several items of varying importance. Arrangements were made for payments to the new Diocese of Olympia from the Harold Brown and the Saul Funds to supplement the endowment funds already given or pledged by the people of the diocese. An appropriation was made to enable Bishop Aves to add another member to his staff of missionaries in Mexico. The Board joined with a number of other boards in making a small grant to the China Medical Mission Association to enable

it to continue and extend its immensely important work of translating, publishing and circulating medical text-books.

The election by the Council of Department V, of the Rev. John E. Curzon, of Houghton, Mich., as department secretary in succession to the Rev. John Henry Hopkins, D.D., who resigned last November, was approved. Mr. Curzon will begin his work March 1st.

One of the big questions before the Board was the wisdom of approving a plan presented by the Bishop of Tokyo and worked out by the Executive Committee, whereby some immediate use may be made of the splendid property purchased for St. Paul's College, Tokyo, through the efforts of a committee in Philadelphia. Seventeen acres of land worth \$50,000 are waiting for buildings, and a college crowded to, and beyond, the limit of its capacity is also waiting. At the same time, from the Pan-Anglican Thank-offering the allotment committee assigned to the Church in Japan \$150,000 for a central theological seminary. Part of this will be used to equip a seminary on the grounds adjoining St. Paul's College property and the rest will be retained for an endowment. The trustees of this fund offer to the college a loan of \$50,000 at 5 per cent., to run indefinitely, and do not demand a mortgage. This arrangement, at an expenditure of \$2,500 a year for interest, would provide the beginning of the \$150,000 plant needed for St. Paul's College. In the judgment of the Board and particularly of the business men upon it, this opportunity was too great to be lost, and the loan was authorized under certain specified conditions.

It was also necessary for the Board to make provision for the payment of a debt in the Canal Zone, which the Bishop of Cuba, on his visitation in January, found had been incurred for Church



property without his knowledge or approval, but in such a way as to make the Board responsible. Bishop Knight reported 232 confirmations in the Panama Mission, the largest number of any single visitation. He found the work proceeding satisfactorily in all points except one.

The Board decided to establish, as part of its regular work, the two student secretaryships made possible during the last two years through the special gifts of individuals. The importance of this work was recognized by the last General Convention, which adopted a resolution approving of it, and expressing the hope that the Board would take it up. Much has been done by the secretaries, who have served since February, 1909—the Rev. John J. Gravatt, Jr., and Deaconess H. R. Goodwin—in interpreting the Church to students throughout the country and in enlisting the support of Church students for the missionary enterprise.

The Bishop of Chicago asked to be relieved of membership in the Board, owing to the difficulty he found in attending the meetings. He pledged his continued co-operation in leading the congregations of his diocese, and, so far as he could, of the Fifth Department, to larger participation in the Church's general work. His resignation was accepted with regret, and the Bishop-coadjutor of Fond du Lac, Dr. Weller, was elected to fill the vacancy.

The most important matter taken up at the afternoon session of Wednesday was the report of a committee appointed at the last Board meeting to consider the message of the President read on that occasion, in which he outlined his ideas as to the scope of the work which the Board should set before itself. In the interval this committee has been actively at work studying along the lines suggested, and the report presented by its chairman, the Bishop of Atlanta, was a weighty one. It dealt with our policies in the Indian and the Negro work, the work in scattered and congested communities, the work among

immigrants, and the problems of co-operation with other boards and societies. So serious and valuable did the Board find the consideration of this report that after reviewing it in part and passing certain resolutions, it was realized that the subject was much too large to be disposed of at one session. Therefore it was recommitted to the committee that they might perfect it along the lines suggested and make it an order of business at the next meeting.

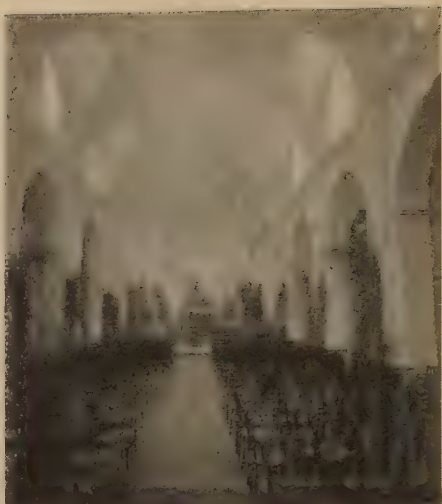
The report of the Committee on Apportionment at the Thursday morning session created unusual interest, for they had unanimously decided, unless otherwise instructed by the Board, to make the new apportionment for the year 1911-12 *en bloc*, designating a single amount for each parish and permitting offerings from the Woman's Auxiliaries and the Sunday-schools to be counted thereupon. After a long and interesting discussion the position of the committee was sustained by a large majority.

Other matters of rather serious import were discussed at the final session. Among these, a question relating to St. John's University, Shanghai; the election, in accordance with the instructions of the General Convention, of a president for the Seamen's Church Institute of America, and a provision for the appointment of an additional staff secretary or secretaries at the discretion of the President, in consultation with the Council of Advice.

At various times during the two days' session the Board was privileged to hear reports from the secretaries of Departments II. and IV., and statements concerning the work in the field from the Bishops of Brazil and Arizona, the Rev. Charles H. Evans, of Tokyo, and the Rev. John A. Staunton, Jr., of the Philippines. Such statements promise to be one of the most valuable features of the Board's meetings and are largely made possible by the reorganization which sets the Board free from a mass of detail, so that it may consider the larger issues of the Kingdom.



*Church of St. John the Baptist, San Juan*



*Interior of Holy Trinity Church, Havana*



*Waiting for a seat*



*Cuban children at the Cathedral School*



*Dumb-bell drill at Brooks Institute, Guantanamo  
(250)*



*Mission school at Jesus del Monte*

# SUNDAY-SCHOOL DEPARTMENT

*Rev. William E. Gardner, Editor*

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

## QUESTIONS WHICH HAVE BEEN ANSWERED IN THIS DEPARTMENT

HOW CAN WE TEACH MISSIONS IN THE PRIMARY SCHOOL?  
(See November issue, 1910.)

HOW CAN WE TEACH MISSIONS IN THE JUNIOR SCHOOL?  
(See December issue, 1910.)

HOW CAN WE TEACH MISSIONS IN THE SENIOR SCHOOL?  
(See January issue, 1911.)

WHAT IS THE VALUE OF A MISSION STUDY LEADER?  
(See October issue, 1910.)

WHAT CAN THE SUPERINTENDENT DO FOR MISSIONS?  
(See February issue, 1911.)

## A MISSIONARY LESSON

**General Subject: "Missions on Our Side of the World."**

(PREVIOUS LESSONS: *Introduction*, September, 1910; *The Indians*, October, 1910; *Going to the Coast*, November, 1910; *Alaska*, December, 1910; *Mexico*, January, 1911; *Brazil*, February, 1911.)

### Lesson No. 7: "The Church in Porto Rico and Cuba."

#### Change in Method

With this issue the Editor makes a slight change in the method of presenting these missionary lessons. Instead of a *description of the lesson*, he gives a *lesson story*, and supplements it with four sets of questions which can be used as assignments. This change is necessitated by the fact that there are no special pamphlets on Cuba and Porto Rico.

#### Point of Contact

There are many possible *points of contact* with which to study the lesson; here are some suggestive questions:

What caused the last war fought by the United States?

Where does our sugar come from?

#### THE STORY

Somebody has said that the United States is like a hand closed, with the

forefinger (Florida) pointing directly toward a lot of beautiful islands. To two of these islands we will journey in this lesson.

Leaving Rio Grande do Sul, on the coast of Brazil, our ship will carry us north. After many stops along the coast, we will finally make our last stop at a South American port—Trinidad—and then cross the Caribbean Sea to Porto Rico.

#### Porto Rico

It is a beautiful island as seen from the ship. Tall mountains in the distance, and here and there high bluffs and sandy beach, while between are valleys with green fields and white villages fringed with stately palms.

Bishop Van Buren meets us at the San Juan dock and is glad to refresh us with pineapples and bananas and Porto Rican oranges, while he tells us that this little island was discovered by Columbus



in 1493, and became a possession of the United States in 1898 at the close of the Spanish war. To-day we have nineteen mission stations, four church buildings and one hospital.

We enjoy our visit to the beautiful new Church of *St. John the Baptist at San Juan*. From the picture you can see how stately and full of dignity it is. All Americans who see it are proud of it, and to the natives it is a revelation. In the basement is a modern day-school with desks and seats filled with Porto Rican boys and girls. Yes, every seat is filled and outside are boys and girls waiting for more schools and larger rooms so that there will be seats for all. See the picture of some of those who are waiting.

From San Juan we go across the island to Ponce. One of the finest highways in the world joins these two cities. It is ninety-seven miles in length. If we had our way we should like to make our journey in an automobile, for then we could climb the high mountains and coast for miles down, down, down, passing gorges filled with bright colors, and smiling valleys and little villages.

Just outside of Ponce we see the memorial hospital of *St. Luke the Beloved Physician*, where hundreds in a year receive relief from suffering. Within the city is the old church named *Holy Trinity*. This was built by the English Church forty years ago. When the Spaniards occupied the town Churchmen were not allowed to ring its bell. When the American troops landed in Ponce in 1898 some St. Andrew's Brotherhood men in an Illinois regiment cleaned out the church, which had been closed for years, and once more rang the bell. It has never since been silenced.

From Ponce we go to Mayaguez on the western end of the island. This is a city with 25,000 people. It has a public park, beautiful streets and a good harbor where ships come to anchor and receive their cargoes of sugar, coffee, molasses and tobacco. Here is a successful church work with regular services, a day-school with 159 pupils and a Sunday-school with 240 scholars. The name of the church is *St. Andrew*. The services are conducted by a lay-reader because the bishop can find no clergyman who will go there. (See

picture in *THE SPIRIT OF MISSIONS*, February, 1911, page 118.)

From Mayaguez we take the ship for Havana on the northwest side of the island of Cuba.

Cuba

The harbor of Havana is one of the best. On one

side rise the grim walls of the fortifications, Morro and Cabana, and on the other lies the city with its towers and domes, and green palm trees, and all about the harbor are the ships of many nations.

Bishop Knight guides us to his new episcopal residence, a substantial and attractive building made of concrete and having within a chapel, besides offices and living-rooms.

Leaving the residence we visit the new *Church of the Holy Trinity*. The picture of the interior gives you an idea of its beauty. When the corner-stone was laid the governor of the island made an address and among other things said: "So long as the cross be held aloft over against the flag, so long will purity and patriotism fill the hearts of men." This beautiful church offers a welcome to all American visitors who desire an opportunity to join with their fellow-countrymen in the worship of a common Father.

Havana, like any city, has two districts. In one lives the well-to-do, and in the other the poorer class. The Church of the Holy Trinity is situated in the better district, and near it is the *Cathedral School*, which does a very necessary work for the children of the better class. Just imagine the joy of a good mother when she finds that there is a good clean school to which she can send her children. In this school are between thirty and forty American children and fifty to sixty Cubans, besides children from South America, Mexico, Canada and England. The teachers have no easy task, for when the children enter they speak different languages and, coming from foreign schools, bring textbooks in their own language.

Leaving the cathedral we go into another district of Havana, called Jesus del Monte. Here, in a large house standing on the corner of two streets we find the *Calvary Mission*. Work of some kind has been carried on by the Church

in this section for over twenty-five years, although the house in which it is now situated was not bought until five years ago, when the Cuban Guild of Philadelphia raised the money and purchased this valuable piece of property. In this house there is a day-school with an attendance of sixty-five children. Unlike our schools it has only one of the summer months for a vacation. The children are taught first of all hygiene, for it is very important to teach Cuban children to be clean and take care of their bodies. Besides hygiene they have English, Spanish, grammar, geography, arithmetic, universal history, natural history, sacred history, drawing and sewing. Within the house two of the largest rooms have been turned into a chapel seating a hundred people. Here at the early Communion service on Sunday morning we would frequently find a congregation of fifty. If we could stay to Sunday-school we would be charmed with the reverence and earnestness of the boys and girls.

Within this building Bishop Knight has a theological school where young Cubans who know and understand the Cuban people are being trained for the ministry. They will go out over the island and help the Cuban people to know and love the Great Father because they have learned of Jesus Christ.

This building is too small for the great work that is being carried on in it. Some day we hope that a better building with a church will be built in Jesus del Monte. How many people do you think there are in this section of Havana? 25,000. As we turn to leave Jesus del Monte we will all pledge ourselves to do something to help Bishop Knight in his great work.

From Havana we take a fast train to Santiago, on the other end of the island. As we spin along we pass many places where we would like to stop. We see plantations of sugar cane (see picture, *THE SPIRIT OF MISSIONS*, February, 1911, page 132), coffee, groves of grape fruit and oranges.

Arriving at Santiago we visit the Santa Maria mission. There is a very interesting story connected with this mission. It is too long to put in print here. Find somebody in the parish who has the back numbers of *THE SPIRIT OF MISSIONS*, get the February number of 1909,

and on page 111 you will see some interesting pictures and learn how a bag of candy brought five members to the church, six children to the Sunday-school, three babies to baptism and started a day-school.

We cannot stay longer in Santiago because we must catch the ship that sails from Panama. But before we leave Santiago we take a drive to Guantanamo and see the Brooks Institute. About fourteen years ago, when the war took away the fathers of the Cuban children, no one seemed able to care for them. An American woman, by the name of Mrs. Brooks, saw their need, and took a large amount of her own money and some given her by friends in Cuba and the United States and started a school with twenty-five orphan children. When she took them they were dirty, uncared-for and wild. We can hardly realize this when we look at the school now and hear the children sing "Three Cheers for the Red, White and Blue," and watch the girls in their dumb-bell drill.

Some time ago Mrs. Brooks was asked this question by a Cuban father: "Will you take my boy into your school? He has no mother and I cannot look after him rightly because I am working hard all day. I am willing to pay for him if you will take him. I was allowed to grow up like a little wild animal, but I want my boy to have a better chance." To this question Mrs. Brooks had to say "no," because there was no room for the boy. A great many fathers and mothers are being refused because the building is not large enough and there is not money enough to carry on the work. If you are interested in this school and want to know more about it, see *THE SPIRIT OF MISSIONS* for February, 1907, and on page 133 you will find the story of "The Boy Outside the Fence."

We will want to stay a long time at the Brooks Institute, but we cannot, for our ship is waiting at Santiago to take us to Panama. There we will see the big canal that the Government is digging so that ships from the Atlantic Ocean will not have to go around South America to get to China. If you want to see some interesting pictures and prepare for our visit to Panama send to the Church Missions House, 281 Fourth Avenue, New York, for pamphlet No. 1,700.

## For Assignments

1. *The Islands.* (Have maps traced.)  
 How many times larger is Cuba than Porto Rico?  
 What historical event makes these islands interesting?  
 How do you think the people get their living?  
 Which island would you want to live in? Why?  
 If you had to choose between owning these islands and the same number of acres of wheatland, which would you take?
2. *The Church in Porto Rico.*  
 Describe a visit to San Juan.  
 In what city would you hope to be if ill?  
 If you had a boy where would you send him to school?  
 If a merchant where would you want to live?  
 If a minister, where?
3. *The Church in Cuba.*  
 If you were showing some Church people over Havana where would you spend the most time?  
 If you had \$1,000 to give Cuba, to whom would you give it, and how would you send it?  
 Give all the reasons you can why you would rather be, either the Bishop of Porto Rico or the Bishop of Cuba.
4. Report on the story: *What a bag of candy did in Cuba.*

## NOTES

THESE lessons are being taught in numberless ways:

- (1) *Some schools are devoting one whole lesson period once a month.*
- (2) *Others use the four divisions, taking one division the last ten minutes of each Sunday session.*
- (3) *Others simply cut out the pictures, describe briefly what they depict, mount them in a class book called "Our Missionary Journey" and trace the route on a map.*

SCHOOLS desiring THE SPIRIT OF MISSIONS can have it at the following rates: Club subscriptions equal in number to the number of teachers in the school will be received at 50 cents each. Address, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York City.

## AN AMERICAN JOURNAL-IST'S OPINION

FEW American newspaper men have travelled more widely or studied the life of other peoples more closely than Mr. William E. Curtis. In a recent article in the *Chicago Record-Herald* he said:

"No class of people in all Turkey are so trusted by the officials and the public and by every race as the American missionaries. All classes accept the word of a missionary without question. Money is intrusted to him for safe keeping or for transmission to other hands without asking a receipt, and it is a common thing for officials of high rank to seek counsel of missionaries when they are in doubt or in danger. As a well-known writer has said:

"They know that in times of trouble the missionary is their best friend, no matter how much they may have abused him in times of prosperity. They know that he will always do what he believes to be for their best good, even though there may be a difference of judgment as to what is the best thing. In the midst of Oriental duplicity the missionaries have established a reputation for speaking the truth. At first this was one of the severest puzzles to the Turks in the dealings of the missionaries with the government. They could conceive of no reason for telling the truth under such circumstances, so they were completely misled."

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THERE are now thirty-nine candidates for the ministry in St. Paul's College, Tokyo. Doubtless among the several hundred boys in the middle-school department of the college there are many other prospective clergy. One of the members of the Japan staff writes: "The possibilities of the school and college are so overpowering that it seems to me the whole Church will be glad to realize how great they are and to make those possibilities realities."



# THE WOMAN'S AUXILIARY

To the Board of Missions

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THE PRESENT DORMITORY BUILDING, ST. AUGUSTINE'S, RALEIGH

## WHAT THE FIVE THOUSAND DOLLAR GIFT FROM THE UNITED OFFERING WILL DO FOR ST. AUGUSTINE'S, RALEIGH

*By Sarah L. Hunter*

TWO days ago, on January 4th, ground was broken for the first section of the George C. Thomas Memorial Dormitory for the girls of St. Augustine's School. The first sod was turned by Mrs. Delany, who is herself a living example of what the school can do for its girls. She has been on the grounds as pupil or teacher or matron for over thirty years, and seems so much a part of the whole school that I do not know how it would exist if she should leave it. There was a great deal of fun over the turning of the sod, and I must confess that she succeeded better with the first one than I did with

the second. We had a simple service, with hymn, Scripture lesson and prayers, and we feel happy to think that the work has actually begun. Brick has been ordered and some already delivered on the place where the building is to be.

We are so grateful to the Woman's Auxiliary for this gift. Our girls are now housed in a rambling wooden building where there is constant danger of fire, and we feel sure that they will be much safer in the new building, and also that the accommodation will be much more satisfactory to them. I think the girls will be very happy in each hav-

ing her own little room. As it is, in the present building the beds are down through the middle of the room and each girl has her own dressing room; but with the new dormitory we are to arrange for every one of them to have her bed in her own room. Then, too, the study room will be light and airy, and afford better accommodation for the many girls. In the first section we expect to put about

forty girls. If the money holds out so that we can complete the top story, we can accommodate about sixty girls. The rest of the girls will remain in the old building until the two other sections which our plans are made for can be put up. We are hoping that friends will come forward with the rest of the money when we get the first section well under way.

## A RETURN TO CAPE MOUNT

*By Emily de W. Seaman*

In November, 1908, Miss Seaman, of the Diocese of New York, sailed for Africa to relieve Miss Ridgely, during a furlough at home. She was accompanied by Miss Protheroe, of the Diocese of Pittsburgh, a young graduate of the Pennsylvania Training-school, who had offered herself for the work in Africa.

In August of 1909 these new workers left Cape Mount, Miss Protheroe ill with fever, and six days later, in the hospital at Bathurst, she died, and in October Miss Seaman returned to her home.

But Africa, and the girls at Cape Mount, and Miss Ridgely, and God's Voice through them, called her, and in January, 1911, she sailed again, and from the steamer crossing to Liverpool, on January 5th and 7th, she writes to let us see the picture of what awaits her return.

I CAN see the girls of the mission, together with some of the people of the town, gathering on the beach at the sound of the steamer's whistle, as they did on our first arrival. They had some hours to wait, but that did not daunt them, and at last we were landed, and they escorted us across the sandy beach, through two native villages, through the main street of the town of Robertsport, up a steep hill, and down into a ravine, and yet again up a steeper way to the hillside upon which are perched the buildings of the House of Bethany.

These buildings, two in number, besides sheds and outer kitchens, were at that time not handsome in appearance, for they were much in need of paint. The smaller one, which Miss Mahoney had built, was used as our dining-room and general reception-room, storerooms, and Cietta's two living and sleeping rooms. The dispensary closet was also in this building. The larger house, built by Miss Ridgely, contained a large schoolroom, with a similarly large sleeping room overhead for the girls, and on

the lower floor were also two bedrooms for the white workers.

On the mission, at the time of our arrival, were Miss Ridgely, Georgie and Cietta, these latter two, as you know, tried and faithful workers, and Stella, an old mission girl who had had a hard and cruel career and who had begged to be taken on the mission, with her little daughter, for protection. She was also helping with the care of the children, and partly earning her way by washing and sewing. In addition to these were twenty-eight girls, besides Georgie's daughter, Hannah, called Baby, and Cietta's adopted child, Beatrice Marto. But I forget. Georgie, with her little girl, was not living on the mission, but in the town with her husband, Lewis; coming in each day to act as matron and overseer of the children's work.

Miss Protheroe and I arrived just before Christmas, and it comforted and helped us not a little in the first newness of a strange place to find a well-ordered church and a beautiful Christmas service, almost such as we might have found at home. And later in the

day we were kept busy and interested in a large Christmas tree and very well-rendered Christmas exercises, which Miss Ridgely had arranged and for which she had trained her girls.

Miss Ridgely left Cape Mount on January 10th, and then Miss Protheroe and I were left to our own resources. School did not begin, however, until February 1st, as December and January constitute the long holiday here, owing to the good weather then; so we had some time to adjust ourselves, while having rather less duties to engage us. Miss Protheroe had entire charge of the school when it reopened, with Cietta and another young woman from the neighborhood as under-teachers. She had also the supervision of the dispensary, and these two responsibilities, I believe, were more than she should have undertaken at first. My duties were less defined, except as business manager and housekeeper and general housemother. This gave me some very varied occupations, but did not keep me so closely confined as was Miss Protheroe.

Among our first and pleasanter experiences, before school opened, were the day excursions to various points, to which we went on foot or in large canoes, when we saw something of the real primeval country—monkeys, a half-tamed alligator, some large birds, and many new varieties of trees and plants; also many naked or half-naked men, women and children, including our own paddlers in our canoes, who wear only the loin-cloth when working; women with faces painted over with a white chalk which makes them look like death, and which is said to be good for the skin. Later on, we saw something of the girls who were returning from the "gree-gree" bush, and of the ceremonies pertaining to their "graduation."

Time would fail me to tell of the many incidents and details of the seven months while we were in charge; of the girl who ran away, and of her father's visit in state afterwards, with three of his wives, to reprimand her, and to give her over more fully to the mission; of

our big girl, Bettie, who alarmed us several times with serious attacks of the heart; of a number of curious surgical operations conducted by a native doctor; of our older girls and their helpfulness; of a Liberian funeral of a prominent citizen, which we all attended in a body. These things and many more I find in my diary.

I spoke of the buildings in the past tense at the beginning of this account, because there have been many changes since I left. A large addition to the schoolhouse has doubled it in size, and given Miss Ridgely a new dining-room and two new bedrooms instead of the old ones. The old dining-room in the smaller house has, I think, been turned into a dispensary, while Cietta and her husband, having built themselves a very nice house not far from the mission, have no longer the use of the two rooms in the small house, but I do not know to what use they have been put. There is also another large sleeping room for the girls, which will admit of our enlarging the present number if that should be considered advisable in the future. At the present time, as the result of six years of the existence of the House of Bethany, we have one young woman, graduated, who has spent one year in Freetown, Sierra Leone, learning dressmaking, who is now at the mission, helping with the sewing and teaching the younger ones to sew and mend. Another is now at the Annie Walsh School in Freetown, preparing to be a teacher; two more are there learning sewing and dressmaking, and a fourth waiting a chance to be taken into the English Mission Hospital for training as a nurse. There are now ten girls between sixteen and fourteen years, all but one bright, intelligent, capable girls, and these are now the working force of the house, together with the younger ones, ranging all the way down to five years of age, and one little one who is scarcely three. The school work and the dispensary and outside visiting of the sick are very engrossing, and take up most of the time. I do not know how Miss Ridgely has managed alone, except that she is a woman of method and sys-



tem, and very determined. I do hope that I may be able to be a help to her and to the work.

Right in sight at the foot of our hill, and within short distances all about us, lie the little native villages, from which a number of our girls come, and where we feel as if we should do more aggressive work. But with such a scarcity of workers, we can only work through the children, and by coming in contact from time to time with their parents. If there might be four of us instead of only

two, how much more we might accomplish! There are two young women now looking forward to this field, from Philadelphia. Do you think that either of them may be sent out during another year? I trust so. And in the meantime, pray for me that I may do my full share, and devote my whole soul to this work, and that I may be permitted to stay and to keep my health, and that we may go on and make this a permanent power for good in this part of the Dark Continent.

## SOME INDIAN CATECHISTS IN SOUTH DAKOTA

*By the Reverend John Robinson*

For many years the Woman's Auxiliary has contributed to the support and comfort of these catechists, of whom their missionary tells the story.

THOMAS and Elizabeth Cante, long time workers at Sisseton Agency, have had no regular station for two or three years past; but when Bishop Hare was last at the mission he noticed that Thomas could yet render assistance in his out-of-the-way corner, by visiting and reporting to the priest-in-charge the needs of any of the Church people residing near to him who might be in need of the Holy Communion but unable to come so far, and by taking the Church service when others of us might be called to other places; and he permitted him to keep and use his cassock, and his name was retained on the list as "catechist without pay." Both he and his wife are good, reliable Church members. They are not able to contribute very largely to any of the Church's calls for money, yet they are choice collectors when money for any Church work is asked for.

For upwards of twenty-five years he has worked in this field, driving long distances from his home to our several stations in summer and in winter, and often knowing what it is to have frozen face and ears. His health has been poor for several years past, and we realize

that we cannot demand very much long-distance travel from him.

Now a word for Mrs. Cante. A visitor at one of our services on a Sunday when the congregation was not very large said after the service was over: "Why, I don't know what you would do without Mrs. Cante; no one to sing, no one to make responses!" And we have found her very helpful in many other ways. They have a small field and a garden, and sometimes we purchase our winter's supply of potatoes and other vegetables from them.

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I wish to send a word telling of Moses Williams and his wife, and of the work in which they are taking part. We notice the very great improvement in all of the work of the Men's Guilds and of the Woman's Auxiliary, as the years go by. The awakened interest, the painstaking, and the enjoyment of working together—and together with so many all over the world with whom they never meet—for the same object, is changing the whole life of the Indians for the better. It gives us great pleasure to see the young men breaking away from their love of strong drink, and to see young



A GROUP OF INDIAN CATECHISTS

Indian men, when away from their homes, able to take out from their pocket a check-book and draw a check for the amount they may need at that time.

At St. Luke's, where Moses Williams is helper, there are several who are his equal in knowledge of Bible and Prayer Book, yet he passed a very satisfactory examination for advancement to the work of a catechist. He likes to converse with his white neighbors in English; but at the church, for the benefit of the old-time Dakotas, his talk or address is in Dakota. His home is nearly five miles from the church, yet both he and his wife are very regular attendants at the Friday afternoon sewing meetings. Mrs. Williams keeps her house and her three children all looking very nice. In July last Mrs. Robinson and I spent a night with them, and enjoyed our visit very much. Moses' salary is two dollars per month.

Richard Keble is catechist at St. James's chapel, and he has entered into the work there well. Our people in that congregation, both women and men, work heartily for the Church. A chapter of the Brotherhood of St. Andrew keeps all of the men at work and in very good heart. The Woman's Auxiliary includes nearly all the women in that neighborhood, and all of the girls who

are not away at Government boarding-schools for Indian youths are counted active members in the Junior Auxiliary.

The Brotherhood of St. Andrew there has a large room which the chapter has fixed up quite nicely for its meetings. Richard has a nice home, and his wife and children help him to keep it looking bright and cheerful. We have noticed that they are put to extra expense through Indians who think that, because they have gone to church, they must also stop there to eat, and sometimes to lodge; but we never hear them make any complaint.

Richard's field of grain looks as well as his white neighbor's does, and his stock are as well taken care of; nor is he afraid to work with a threshing crew when his assistance may be needed. He and his good wife try to make me very comfortable when I spend a night at their house in my visits to that church and its members. Mrs. Keble is president of the branch of the Woman's Auxiliary, and, as she is tactful, she uses her influence with the Junior Auxiliary, pleasantly leading them in the work which they have undertaken.

For most of the time since the Chapel of St. John Baptist was erected, in 1885, Daniel J. Robertson has been catechist. He and his wife have been doing much in the last few years for that chapel, and the congregation at St. Luke's has a warm corner in its heart for them both. We think sometimes that, since they have buried all of their own children, they have adopted everybody—old and young—of St. John Baptist congregation, for their family. Many an ailing child is given by them a chance for a fresh hold on this life, and many a little one—yes, and older ones, too—have breathed their last in that home.

This couple are now well on in years, and much of any money which they may receive from the sale of inherited Indian land is used to buy some memorial in memory of their children, who for a few

years took active part with the congregation before their bodies were laid away in God's acre under the shadow of the church. The memorial is usually something useful for the church. Sometimes they consult with me about some needed repair, and the next time I see them the repairs are all neatly completed. They like the Church work, and like to be at the head of things. Mr. Robertson organized two Junior Auxiliaries last year, and Mrs. Robertson started them off with fifty yards of goods each. They also shelter many people in stormy weather.

The Government holds closely to the money of these Indians, to keep them from leaving themselves destitute in

their old age; so we notice that the small stipend which Dan has been receiving during all of the years past—\$8 a month—is usually in demand on time to furnish supplies of food between payments from the Government out of their money. Then, too, these little stipends coming so regularly, and the box of clothing that comes from the Auxiliary every winter, make them feel that they are living and appreciated workers in the Church. As some one has said, they are quite proud of having had gifts sent to them, and then, in the old-time custom, to show how pleased they are; after a few days they come bringing sometimes as much as \$10 to be used for some special work in the Church.

## THE FEBRUARY CONFERENCE

**M**RS. STEVENS, president of the Michigan Branch, presided over the conference, held on Thursday, February 16th, at which time the following dioceses were represented: Central New York, 1, Junior; Connecticut, 2; Easton, 1; Long Island, 9 (2 Juniors); Louisiana, 1; Maryland, 1; Michigan, 1; Newark, 2, Juniors; New Jersey, 1; New York, 8 (1 Junior); Pennsylvania, 3; Foreign Churches, 1. A visitor from Ohio was also present. The President of the Easton Branch spoke of a plan for devoting a week next summer to the work of a school on missions. She has enlisted the interest of the Third Department Secretary in this matter.

The secretary presented to the conference letters from the Committee of Women's Work of the Society for the Propagation of the Gospel in Foreign Parts. The secretary of that committee wrote: "I was so enormously interested in the account in *THE SPIRIT OF MISSIONS* of your Convention, that I read part of it to the general committee last week, and they have requested me to write a letter of good will and congratulations on the splendid sum obtained as a result of the triennial

thank-offering. I enclose the formal letter, signed by the president, Mrs. Randall Davidson."

February 2d, 1911.

*Dear Madam:*

At the general meeting of the Women's Work of the Society for the Propagation of the Gospel in Foreign Parts, on Tuesday, January 24th, I was requested as president of the committee to send you on their behalf warm congratulations on the success of your Convention and thank-offering.

With sincerest expressions of good-will and earnest prayer that God will continue to bless your endeavors for the advancement of His Kingdom, and that others will be encouraged to follow this example, believe me,

Very truly yours,

(Signed)

EDITH N. DAVIDSON,  
*President.*

Miss Lindley reported upon an Institute held by herself and Miss Hutchins, head of the Juniors in Massachusetts, for young women in Washington. This was conducted for three days, and two classes, one of thirteen, the other of nineteen members, were carried on, from



which it is hoped a goodly number of teachers for mission classes may be secured for work in the city and diocese.

The Long Island Branch has increased its staff of Junior and diocesan officers. The Maryland Branch has the hope of two Juniors offering for missionary service, and has lost four diocesan and parochial officers by death since the season opened. The sympathy of the conference was extended to this Branch in their loss, and to the Branches in Maryland, Western Massachusetts, Kansas City and Pennsylvania, in the loss of their bishops. Michigan told of twenty-two study classes in Detroit. The New York Juniors told of diocesan meetings held in out-of-town parishes, through which to reach those who do not ordinarily come to meetings in the city.

Mrs. Stevens opened the conference by calling upon Miss Tiffany, of Maryland, and the subject of Unity was chiefly emphasized in the reports made of the Jubilee meetings being held at the present time. The spirit of harmony prevailing during the preparatory gatherings was noted by every officer who reported on this subject, and the pleasure derived from meeting with those unknown before, but in whom this effort for the progress of Christ's Kingdom throughout the world awakened the same earnest and prayerful desire which is in all our

minds. Prayer in the Baltimore meetings was urged in these words: "Let us pray in earnestness for the extraordinary, the limitless, and the glorious. Let us pray with real confidence for great things, for whose realization we cannot even imagine a way."

It was felt to be in response to this spirit of courageous faith that \$6,000 was undertaken by the women present toward the building of the new St. Hilda's in Wuchang. The first \$1,000 of this amount was given in before the close of the day.

Mrs. Markoe, from Philadelphia, reported upon the Jubilee meetings just ended there, the very large attendance and the frequent devotional meetings held in preparation for the occasion.

Letters were read from Nashville and Harrisburg, and from Louisville, also the report of the action taken in an Auxiliary meeting in Kentucky, which has made the Jubilee there a real starting point for advance in that branch of the Auxiliary.

At a quarter before twelve Bishop Lloyd came in, and after a word of gratitude to the Auxiliary for its constant help as an Auxiliary to the Board of Missions, he dwelt upon the thought of unity as harmony in the Great Family; and the conference closed with the customary noon-day prayers.

## PLAN OF AGGRESSIVE WORK SUGGESTED FOR ADOPTION IN THE KENTUCKY BRANCH

THE work of the Auxiliary may be said, briefly, to embody three general aims, or departments:  
(1) Prayer; (2) Study; (3) Systematic Giving.

Hence, every regular meeting of its members should endeavor to embody and advance these three definite aims. Therefore it is proposed, for the furtherance of this purpose, that in every branch there be elected or appointed a member,

representing each of these three departments respectively, and whose duty, aided by one or more fellow-workers, shall be to ensure the due presentation of these aims at each meeting, as directed, or developed, under the direction of the Board. Furthermore the members of each branch thus chosen to represent these departments shall constitute the committee at large, appointed by the executive board under the three diocesan chairmen chosen.

### PROPOSED PLAN FOR LENTEN STUDY AT UNITED MEETINGS

*Aims:* To bring more clearly under consideration the three departments definitely recognized as Auxiliary work, Prayer, Study, Systematic Giving.

*Meetings:* Every Friday, 3 P.M.

*Opening Service:* Hymn, Apostles' Creed, The Lord's Prayer.

Half-hour Business Session.

Fifteen minutes each, for the three departments above indicated.

### TOPICS

*Prayer:* Missions as embodied in the Book of Common Prayer; six studies, one at each meeting, accompanied by intercessory prayer.

*Study:* Six topics: Oklahoma and its Hospital, Medical Missions and their Influence, Medical Missions at Work in the Church at large; Porto Rico and its Needs; Educational Missions; Educational Work in the Church at Large.

*Systematic Giving:* Six Topics: The Forward Movement—its Need and its Plan; Old Systems and New in the Church's Work; The Progress of the Kingdom as Seen To-day; Our Eight Missionary Departments, The Triennial Offering and its Work; Personal Service in Missions.

## THE JUBILEE MEETINGS

**M**ARCH is to see a succession of the Jubilee Meetings for Foreign Missions on the following dates: 2d, 3d, Albany and Troy; 6th, 7th, Springfield; 8th, 9th, New Haven; 10th, 11th, Providence; 14th, 15th, Boston; 16th, 17th, Portland; 27th, 28th, 29th, 30th, New York.

Beside these many other smaller gatherings are being planned, and prayers are asked that they all may result in a drawing together of Christian people in a closer union of faith and love, and that many heretofore uninterested may see the need and the opportunity, the duty and the privilege.

It will remain with those already interested and leaders in the Auxiliary in the past to be helpers and guides to those who may be enlisted now, and we hope that these may bring a fresh enthusiasm which shall quicken anew and render the Woman's Auxiliary a more living factor than ever before in the missionary life of the Church.

## NOTES

**A**N Indianapolis correspondent asks, "Is there a bureau of exchange, such as we find in clubs? I hear so many fine papers, and it seems a pity to lose sight of them." We are quite willing to establish such a bureau at the headquarters of the Woman's Auxiliary, and wish that anyone who has taken great pains to prepare a paper for an Auxiliary meeting, and is not going to be asked for it for further use in her own diocese, would send it here.



**T**HE Church Periodical Club has a number of whole volumes and odd numbers of THE SPIRIT OF MISSIONS for the years 1900-1910 inclusive. It will be very glad to send these to any branches of the Woman's Auxiliary or the Junior Department that can make use of them in their work. Address Church Periodical Club, 281 Fourth Avenue, New York City.



**A**SERVICE of Intercession for Missions has been prepared by a Diocesan Officer for the use of the members of the Woman's Auxiliary and can be had on application at the Auxiliary Rooms. Price, 5 cents; 50 cents a dozen copies.

## THE MARCH CONFERENCE

**T**HE officers' conference for March will be held at the Church Missions House on Thursday, the 16th, from 10 A.M. till noon. Subject: "Educational Development."

# ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from January 1st to February 1st, 1911.

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## Home Dioceses

### Alabama

|  |       |
|--|-------|
| Ap. \$151.95   |       |
| BIRMINGHAM—Advent: Gen. ....   | 88 00 |
| BLOCTON — Church of Our Saviour: Gen. ....   | 3 00  |
| CARLOWVILLE—St. Paul's: \$180, Miss Maggie Allison, Forward Movement, \$1, Gen. .... | 2 80  |
| EUTAW—St. Stephen's: Gen. ....   | 10 00 |
| GREENSBORO—St. Paul's: Gen. ....   | 41 15 |
| MOBILE—St. John's: Gen. ....   | 7 00  |

### Albany

|  |        |
|--|--------|
| Ap. \$3,336.99; Sp. \$30.75  |        |
| ALBANY—All Saints' Cathedral: For St. Luke's Hospital, Tokyo, \$5; Gen., \$167.16; Wo. Aux., Sp. for Rev. F. B. Wentworth, Lexington, \$1 .... | 173 16 |
| Holy Innocents': Wo. Aux., Gen. ....   | 2 00   |
| St. Peter's: Frn., \$255.90; Wo. Aux., Gen., \$120. ....   | 395 90 |
| AMSTERDAM—St. Anne's: Gen. ....  | 57 85  |
| BURNT HILLS—Calvary: Frn. ....   | 10 55  |
| CATSKILLS—St. Luke's: Dom. ....  | 22 90  |
| CHERRY VALLEY—Grace: Junior Aux., Gen., \$1; Sp. for Bishop Horner, Asheville, \$2. ....   | 3 00   |
| COHOES—St. John's: Gen. ....   | 16 02  |
| COOPERSTOWN—Christ Church: Mrs. Frederick G. Lee, Frn., \$100; Wo. Aux., Gen., \$50. ....  | 150 00 |
| GILBERTSVILLE—Christ Church S. S.: Gen. ....   | 1 91   |
| GLENS FALLS—Church of the Messiah: Gen. ....   | 150 00 |
| HOOSICK FALLS—St. Mark's: Gen. ....  | 7 00   |
| HUDSON—Christ Church: Wo. Aux., Gen., \$20; Sp. for Bishop Griswold, Salina, \$25. ....  | 45 00  |
| LION—St. Augustine's: Gen. ....  | 33 50  |
| JOHNSTOWN—St. John's: Wo. Aux., Gen. ....  | 5 00   |
| KINDERHOOK—St. Paul's: Wo. Aux.,   |        |

|  |          |
|--|----------|
| Gen., \$5; Sp. for St. Mary's Hall, Shanghai, \$2.75. ....   | 7 75     |
| LUZERNE—St. Mary's: Gen. ....  | 25 00    |
| MECHANICVILLE—St. Luke's: Wo. Aux., Gen. ....  | 4 00     |
| MORRIS — Zion: Wo. Aux., "Mary Elizabeth Steele Memorial" bed, Elizabeth Bunn Hospital, Wuchang, Hankow .... | 30 00    |
| SARATOGA SPRINGS—Bethesda: Dom. ....   | 19 58    |
| SCHENEVUS — Church of the Holy Spirit: Dom. and Frn. ....  | 2 14     |
| SPRINGFIELD CENTRE—St. Mary's: Wo. Aux., Gen. ....   | 20 00    |
| STRATFORD—Grace: Wo. Aux., Gen. ....   | 5 00     |
| TICONDEROGA—Church of the Cross: Gen. ....   | 43 83    |
| TROY—Holy Cross: Wo. Aux., Gen. (of which Boys' Junior Aux., \$3)..  | 48 00    |
| St. John's: George B. Cluett, Gen. ....  | 2,000 00 |
| St. Paul's: Wo. Aux., Gen. ....  | 40 00    |
| S. S.'s: (United Offering) Gen. ....   | 20 65    |
| WALLOOMSAC—St. John's Chapel: Gen. ....  | 3 00     |
| WALTON—Christ Church: Wo. Aux., Gen. (of which Junior Aux., \$10)..  | 45 00    |

### Arkansas

|   |      |
|---|------|
| Ap. \$12.00   |      |
| HELENA—"A Friend," work in Porto Rico, \$3.50; work in Alaska, \$3.50.. | 7 00 |
| NEWPORT—St. Paul's: Wo. Aux., Gen..                                     | 5 00 |

### Atlanta

|   |       |
|---|-------|
| Ap. \$85.00; Sp. \$8.47   |       |
| TALLULAH—St. James's Chapel: Gen..  | 5 00  |
| ATLANTA—Babies' Branch, Gen., \$60; Kindergarten, Mayaguez, Porto Rico, \$20; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for missionary font, \$3.47. .... | 88 47 |

### Bethlehem

|                                       |      |
|---------------------------------------|------|
| Ap. \$541.98; Sp. \$538.00            |      |
| ALLENTOWN—Grace: John Konig, Gen.     | 9 00 |
| DRIFTON—St. James's: Indian, \$52.08; |      |



|  |        |  |  |
|--|--------|--|--|
| Colored, \$52.08; S. S., \$54.45; Wo. Aux., Sp. for St. Andrew's School, Sewanee, Tennessee, \$1; Sp. for Rectory Fund, Mrs. C. H. Paine, Manhattan, Kansas, \$1; Sp. for Church Fund, Mrs. Arthur Yonge, Snyder, North Texas, \$1; Sp. for Rev. H. B. Brown, St. Simon's Mission, Topeka, Kansas, \$1; Sp. for Dr. J. W. Foster, for Rectory Fund, Marianna, Florida, \$5.....  | 167 61 |  |  |
| Mrs. Eckley B. Cox, Sp. for new buildings, St. Hilda's School, Wuchang, Hankow.....  | 250 00 |  |  |
| FREELAND—St. James's Chapel S. S.: Gen. ....   | 2 80   |  |  |
| HAZLETON—St. Peter's: Gen. ....  | 21 75  |  |  |
| JONESTOWN — St. Mark's: Mrs. Schauch, Gen. ....  | 1 00   |  |  |
| LEIGHTON—All Saints': Wo. Aux., Sp. for St. Andrew's School, Sewanee, Tennessee, Rev. S. C. Hughson .....  | 1 00   |  |  |
| MONTROSE—St. Paul's: Wo. Aux., Sp. for Christ School, Arden, Asheville..   | 6 00   |  |  |
| PLYMOUTH—St. Peter's: Gen. ....  | 3 73   |  |  |
| READING—Christ Church: Sp. for Bishop Griswold, for work in Salina, \$60; Wo. Aux., for work of Rev. Robert W. Andrews, Tokyo, \$7.95..  | 67 95  |  |  |
| SCRANTON—St. Luke's: Dom., \$35; Frn., \$15; Gen., \$33.58.....  | 83 78  |  |  |
| SOUTH BETHLEHEM—Nativity: Gen....  | 49 44  |  |  |
| WEST PITTSBURGH—Trinity Church S. S.: Gen. ....  | 4 12   |  |  |
| WILKES-BARRE—St. Stephen's: Wo. Aux., Sp. for St. Simeon's Mission, Topeka, Kansas, \$1; Sp. for Rectory Fund, Mrs. C. H. Paine, Manhattan, Kansas, \$5; Sp. for Mrs. Arthur Yonge, Church Fund, Snyder, North Texas, \$1; Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico, \$5.....   | 12 00  |  |  |
| MISCELLANEOUS — Wo. Aux., Bishop Nelson's work, Atlanta, \$50; Bishop Knight's work, Cuba, \$50; St. Paul's School, Lawrenceville, Southern Virginia, \$50; support of mission woman, China, \$50; Sp. for "Bishop Rullison Memorial" scholarship, Alaska, \$100; Sp. for Miss Thackara's Hospital, Arizona, \$25; Sp. for Life Insurance Fund, foreign missionary, \$50; Sp. for Cashier's Valley Mission, Asheville, \$25..... | 400 00 |  |  |
| <b>California</b>  |        |  |  |
| Ap. \$156.85; Sp. \$25.00  |        |  |  |
| SAN FRANCISCO—Grace: "A Member," Sp. for St. Paul's College Building Fund, Tokyo.....  | 5 00   |  |  |
| "M." Dom., \$25; Frn., \$25; Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$20.....  | 70 00  |  |  |
| SAN RAFAEL—St. Paul's: George E. Butler, Gen. ....   | 25 00  |  |  |
| Wo. Aux., salary of Rev. J. W. Nichols, Shanghai, \$71.85; salary of Isaac, Alaska, \$10.....  | 81 85  |  |  |
| <b>Central New York</b>  |        |  |  |
| Ap. \$1,160.82; Sp. \$54.00  |        |  |  |
| BOONVILLE—Trinity Church: Gen. (for 1909-10) .....   | 15 31  |  |  |
| CAZENOVIA—St. Peter's: Gen. ....   | 4 00   |  |  |
| CHENANGO FORKS—St. John's: Gen....   | 2 00   |  |  |
| CLEVELAND—St. James's: Gen. ....   | 9 38   |  |  |
| CLINTON—St. James's: Gen. ....   | 47 42  |  |  |
| FORESTPORT—Christ Church: Gen. ....  | 1 05   |  |  |
| GREENE—Zion: Montana.....  | 8 05   |  |  |
| HARPURSVILLE—St. Luke's: Gen. ....   | 10 10  |  |  |
| LA FARGEVILLE—St. Paul's: Gen. ....  | 10 88  |  |  |
| MARCELLUS—St. John's: Gen. ....  | 15 64  |  |  |
| NEW BERLIN—St. Andrew's: Gen....   | 40 00  |  |  |
| ONEIDA—St. John's: Frn., \$8.66; Gen., \$1.....  | 9 66   |  |  |
| OWEGO—St. Paul's: Dom., \$10; Frn., \$10; Dom. and Frn., \$22.85.....  | 42 85  |  |  |
| OXFORD—St. Paul's: Dom. and Frn....  | 32 53  |  |  |
| PULASKI—St. James's S. S.: Gen....   | 1 75   |  |  |
| ROME—Zion: Dom., \$10.55; Frn., \$12.72; Gen., \$22.68.....  | 45 95  |  |  |
| SKANEATELES—St. James's: Gen. ....   | 10 87  |  |  |
| SYRACUSE—All Saints': Gen. ....  | 16 45  |  |  |
| Grace: Dom., \$19.71; Frn., \$17.35; Gen., \$5.55.....   | 42 61  |  |  |
| St. Mark's: Frn. ....  | 3 75   |  |  |
| St. Paul's: Dom., \$45.63; Frn., \$61.26; "A. P. W." Gen., \$4.....  | 110 89 |  |  |
| St. Philip's: Gen. ....  | 4 50   |  |  |
| Church of the Saviour: Gen. ....   | 48 48  |  |  |
| M. B. and M. S. Hayward, Mission Box, No. 18,211, Frn. ....  | 1 00   |  |  |
| "A Friend," Sp. for famine sufferers in China.....   | 1 00   |  |  |
| TRUMANSBURG—Epiphany S. S.: Frn..  | 62     |  |  |
| UTICA—Calvary: Gen. ....   | 70 00  |  |  |
| "A Friend," Sp. for famine sufferers in China, \$2; Sp. for bank failure in Alaska, \$1.....   | 3 00   |  |  |
| WATERTOWN—St. Paul's: Gen. ....  | 32 08  |  |  |
| WATERVILLE—Grace: Gen. ....  | 30 00  |  |  |
| WHITNEY'S POINT—Grace: Gen. ....   | 8 00   |  |  |
| MISCELLANEOUS—Wo. Aux., Gen. (of which Third Missionary District, \$10), \$310; Sp. for Foreign Insurance Fund, \$50.....  | 360 00 |  |  |
| Branch Junior Aux., Gen. ....  | 175 00 |  |  |
| <b>Chicago</b>   |        |  |  |
| Ap. \$1,809.97; Sp. \$204.40   |        |  |  |
| AURORA—Trinity Church: Dom. and Frn. ....  | 125 00 |  |  |
| BERWYN—St. Michael's: Gen. ....  | 30 00  |  |  |
| CHICAGO—Advent: Gen. ....  | 50 00  |  |  |
| Ascension: Wo. Aux., Gen. ....   | 2 00   |  |  |
| Atonement (Edgewater): Dom. and Frn. ....  | 21 04  |  |  |
| Grace: Gen., \$50; Dom., \$2.35; Frn., \$25; Sp. for Bishop Kinsolving's use in Brazil, \$67.40.....   | 194 75 |  |  |
| Church of Our Saviour: Sp. for Cuban Missions, Archdeacon Steele, \$2; Sp. for Honolulu, Chinese Missions, Rev. Mr. Kong, \$10.....  | 12 00  |  |  |
| Church of the Redeemer: Gen. ....  | 75 00  |  |  |
| St. Alban's: Dom., \$9.08; Gen., \$9.08.   | 18 16  |  |  |
| St. Barnabas's: Gen. ....  | 9 12   |  |  |
| St. Chrysostom's: Wo. Aux., Gen....  | 25 00  |  |  |
| St. James's: Gen., \$75; "A Member," Frn., \$100.....  | 175 00 |  |  |
| St. John's: Dom. and Frn. ....   | 12 50  |  |  |
| St. Margaret's (Windsor Park): Frn..   | 5 00   |  |  |
| Sts. Peter and Paul Cathedral: Dom. and Frn. ....  | 100 00 |  |  |
| St. Paul's: Dom., \$87.63; Frn., \$1.25; Gen. (of which Wo. Aux., \$100), \$431.95.....  | 620 83 |  |  |
| St. Philip's: Dom. and Frn. ....   | 20 00  |  |  |
| Trinity Church S. S.: Gen. ....  | 4 79   |  |  |
| ELGIN—Church of the Redeemer: Wo. Aux., Gen., \$20; Sp. for Bishop Rowe, Alaska, \$10.....   | 30 00  |  |  |
| EVANSTON—St. Mark's: Wo. Aux., Sp. for Rev. C. E. Betticher's work at Tanana Valley Mission, Alaska....  | 15 00  |  |  |
| GALENA—Grace: Wo. Aux., Gen., \$10; in memory of "L. H. S.," Dom., \$3.65; Frn., \$3.65.....   | 17 30  |  |  |
| GLEN ELLYN—St. Mark's: Gen., \$10; S. S., Frn., \$2.50.....  | 12 50  |  |  |
| HIGHLAND PARK — Trinity Church: Gen. ....  | 66 00  |  |  |
| LAKE FOREST—Church of the Holy Spirit: Dom., \$50; Gen., \$70.....   | 120 00 |  |  |
| MORGAN PARK—Mediator: Gen. ....  | 3 13   |  |  |
| OAK PARK—Grace: Dom. and Frn....   | 2 50   |  |  |

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|---|--------|
| OTTAWA—E. C. Swift, Forward Movement, Gen.....  | 22 00  |
| RIVERSIDE—St. Paul's: Wo. Aux., Gen.....  | 15 00  |
| WINNETKA—Christ Church: Gen., \$103.75; Indian work in Duluth, Minnesota, under Archdeacon Parshall, \$6..... | 109 75 |
| MISCELLANEOUS—W. R. Stirling, Sp. for rebuilding of St. Mary's School at Rosebud, South Dakota.....           | 100 00 |
| Miss S. A. Patten, Gen.....   | 1 00   |

## Colorado

Ap. \$30.38

|   |       |
|---|-------|
| DENVER—Emmanuel Church S.S.: Gen.         | 2 20  |
| St. Barnabas's: Junior Aux., Gen.....     | 9 40  |
| LEADVILLE—St. George's: Gen.....          | 2 00  |
| SALIDA—Ascension S. S.: Gen.....          | 3 28  |
| WALDENBURG—St. Peter's: Dom. and Frn..... | 13 50 |

## Connecticut

Ap. \$2,947.49; Sp. \$267.76

|   |        |
|---|--------|
| ANSONIA—Christ Church: Gen.....   | 100 00 |
| BETHLEHEM—Christ Church: Gen.....   | 12 26  |
| BLACK HALL—St. Ann's Mission: Gen.  | 29 39  |
| BRIDGEPORT—St. John's: Dom., \$15; Western States and Territories, \$100; Gen., \$241.83; "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, \$12.50..... | 369 33 |
| DANBURY—St. James's: Gen.....   | 50 00  |
| DARIEN—St. Luke's: Gen.....   | 50 00  |
| GLASTONBURY—St. James's: Gen.....   | 40 00  |
| GULFORD—Christ Church: Gen.....   | 9 88   |
| HARTFORD—St. John's: Gen., \$80; H. A. Spencer, Sp. for famine in Shanghai, \$5.....  | 85 00  |
| St. Thomas's: Gen.....  | 15 00  |

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|--|--------|
| Trinity Church: For work of Rev. D. T. Huntington, Hankow, \$5; Dom. and Frn., \$178.84; Gen., \$34.45; Sp. for Archdeacon Joyner, Asheville, \$5; Sp. for Rev. W. S. Claiborne, Seawane, Tennessee, \$5; Rev. Francis Goodwin, D.D., for work of Rev. D. T. Huntington, Hankow, \$100; work in charge of Bishop Ferguson, \$100; work in charge of Bishop Brent, Philippine Islands, \$100; work in charge of Bishop Kinsolving, Brazil, \$100; work in charge of Bishop Aves, Mexico, \$100..... | 728 29 |
| "G. P. D.," Dom., \$100; Frn., \$100. Miss Maria C. Huntington, for benefit of mountain whites, \$5; for St. Augustine's School, Raleigh, North Carolina, \$5; for Indians at Oklahoma, \$5.....   | 200 00 |
| F. C. Bissell, Forward Movement, Gen.....  | 2 00   |

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|---|--------|
| MARBLEDALE—St. Andrew's: "A Member," Gen.....   | 10 00  |
| MERIDEN—St. Andrew's: For Negroes, \$8; Dom., \$16.50; Gen., \$63.94.....   | 86 44  |
| MIDDLETOWN—St. Luke's: Gen.....   | 26 90  |
| E. A. Barry, Gen.....   | 10 00  |
| MILFORD—St. Peter's: Gen., \$7; S. S., work in Philippine Islands, \$2.77.....  | 9 77   |
| NAUGATUCK—St. Michael's: Dom.....   | 86 46  |
| NEW CANAAN—"A. C. H.," Sp. for relief of the emergency in Fairbanks, Alaska.....  | 2 00   |
| NEW HAVEN—St. Andrew's Chapel: Gen.....   | 36 00  |
| St. James's (Fair Haven): Gen.....  | 15 45  |
| St. Luke's: Gen.....  | 40 00  |
| St. Thomas's: Church Club, Sp. for Bishop Kinsolving, Brazil.....   | 25 00  |
| Trinity Church: Sp. for Bishop Johnson, South Dakota, \$102.27; James Hillhouse, Sp. for Church Extension Fund, Porto Rico, \$25..... | 127 27 |

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|---|--------|
| NEW LONDON—St. James's: "Thanksgiving," St. Hilda's School, Wuchang, Hankow, \$5; "A Churchwoman," Frn., \$4.....         | 9 00   |
| NORWALK—Grace: Gen.....   | 35 00  |
| POQUETANUCK—St. James's: In memory of "H. F. W.," "M. A. G.," "E. W. A.," Sp. for Bishop F. F. Johnson, South Dakota..... | 3 00   |
| POMFRET—Christ Church: Gen.....   | 25 00  |
| SOUTH LYME—St. Michael's: Gen.....  | 2 25   |
| SOUTH MANCHESTER—St. Mary's: For work in Western Colorado.....  | 15 63  |
| SOUTH NORWALK—Trinity Church: Bethany Guild, "Bethany" scholarship, St. Margaret's School, Tokyo, Japan.....              | 25 00  |
| SOUTHPORT—Trinity Church: Frn.....  | 73 85  |
| STANFORD—St. John's: Gen.....   | 200 00 |
| TARRINGTON—Trinity Church: Gen.....   | 156 91 |
| WAREHOUSE POINT—St. John's: Frn.....  | 60 35  |
| WATERBURY—St. John's: Gen.....  | 21 95  |
| WINDSOR—St. Paul's: Dom., 85 cts.; Frn., 85 cts.; Gen., \$2.94.....   | 4 14   |
| WINSTED—St. James's: Gen.....   | 106 24 |
| FAIRFIELD ARCHDEACONRY—Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....                                  | 55 00  |
| MISCELLANEOUS—"A Friend," Porto Rico, \$50; Philippines, \$50.....  | 100 00 |
| "Farmer," Gen.....  | 100 00 |
| "Anonymous," Sp. for Utah.....  | 40 00  |

## Dallas

Ap. \$161.65

|   |        |
|---|--------|
| DALLAS—Incarnation: Junior Aux., Gen. (of which from Girls' Junior Aux., \$10)..... | 15 00  |
| St. Matthew's Cathedral: Gen.....   | 146 65 |

## Delaware

Ap. \$253.62; Sp. \$10.00

|   |        |
|---|--------|
| CLAYTON—Trinity Church: Gen.....  | 5 00   |
| LITTLE CREEK—St. Mark's: Gen.....   | 3 95   |
| MILFORD—Christ Church: Gen.....   | 2 65   |
| WILMINGTON—Trinity Church: Church extension in United States, \$138.13; Dom., \$53.89.....          | 192 02 |
| MISCELLANEOUS—Wo. Aux., Mexico Branch, "Bishop Lee" scholarship, St. Andrew's Seminary, Mexico..... | 50 00  |
| Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....                                   | 10 00  |

## Duluth

Ap. \$10.00

|                                    |       |
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| NORTHCOTE—"A Thank-offering," Gen. | 10 00 |
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## East Carolina

Ap. \$722.53; Sp. \$11.00

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| AURORA—Chapel of the Cross: Gen.....  | 10 00  |
| BELHAVEN—St. James's: Gen.....  | 2 00   |
| COLUMBIA—St. Andrew's: Gen.....   | 3 75   |
| EDENTON—St. Paul's: Gen.....  | 50 00  |
| ELIZABETH CITY—Christ Church: Gen.  | 9 03   |
| FAYETTEVILLE—St. John's: Babies' Branch, Sp. for missionary font.....   | 1 00   |
| LAKE WACCAMAW—Mission: Gen.....   | 1 25   |
| ROPER—St. Luke's: Gen.....  | 3 12   |
| SCUPPERNON—St. David's: Gen.....  | 7 68   |
| SUNBURY—St. Peter's: Gen.....   | 5 00   |
| WILMINGTON—St. James's: (of which Laymen's Missionary Movement, \$68.20), \$268.20, Wo. Aux. (of which Junior Aux., \$15), \$65, Gen.; St. Cecilia's Guild, Sp. for St. Mary's School, Rosebud, South Dakota, \$10..... | 343 20 |
| St. Paul's: Miss E. Watson, Alaska... "A Friend," Gen.....  | 5 00   |
| Wo. Aux., "A Friend," for support of woman worker.....  | 2 50   |
|   | 290 00 |

**Easton**

Ap. \$108.83; Sp. \$200.00

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|---|--------|
| TALBOT Co.—Trinity Church (Easton):<br>For salary of Rev. Amos Goddard,<br>Shasl, Hankow..... | 6 50   |
| Mrs. S. D. McConnell, Sp. for Church<br>Extension Fund, Porto Rico.....                       | 200 00 |
| WICOMICO Co. — St. Peter's (Salis-<br>bury): Gen.....   | 55 50  |
| WORCESTER Co.—St. Paul's (Berlin):<br>Work in Brazil.....                                     | 18 05  |
| Pocomoke Parish (Pocomoke City):<br>Gen.....  | 4 28   |
| All Hallows' Parish (Snow Hill):<br>\$23, S. S., \$1.50, Gen.....                             | 24 50  |

**Erie**

Ap. \$19.85

|                                     |       |
|-------------------------------------|-------|
| FOXEBURY—Church of Our Father: Frn. | 2 50  |
| FRANKLIN—St. John's: Gen.....       | 17 35 |

**Fond du Lac**

Ap. \$59.62

|   |       |
|---|-------|
| FOND DU LAC—St. Paul's Cathedral:<br>Gen..... | 42 12 |
| OCONTO—St. Mark's: Gen.....                   | 17 50 |

**Georgia**

Ap. \$23.15; Sp. \$2.00

|  |       |
|--|-------|
| AMERICUS—Calvary: Dom., \$1; Frn.,<br>\$16.15.....                       | 17 15 |
| AUGUSTA—P. H. Langdon, Sp. for<br>Church Extension Fund, Porto Rico..... | 2 00  |
| HAWKINSVILLE—St. Luke's S. S.: Gen.                                      | 1 00  |
| THOMASVILLE—Church of the Good<br>Shepherd: Frn.....                     | 5 00  |

**Harrisburgh**

Ap. \$137.75

|   |       |
|---|-------|
| BLUE RIDGE SUMMIT—Transfiguration:<br>Frn.....                                  | 4 14  |
| LEWISTOWN—St. Mark's: Dom., \$10;<br>Frn., \$10; Gen., \$39.67.....             | 59 67 |
| ORBISONIA—Trinity Church: Gen.....  | 1 00  |
| SHAMOKIN—Trinity Church: Gen.....   | 5 80  |
| SHIPPENSBURG—St. Andrew's: Gen.....   | 26 02 |
| WILLIAMSPORT—Christ Church: Dom.,<br>\$13.70; Frn., \$13.71; Gen., \$13.71..... | 41 12 |

**Indianapolis**

Ap. \$106.07

|                                     |       |
|-------------------------------------|-------|
| COLUMBUS—St. Paul's S. S.: Gen..... | 1 02  |
| INDIANAPOLIS—Christ Church: Gen...  | 65 90 |
| St. David's: Dom.....               | 20 00 |
| JEFFERSONVILLE—St. Paul's: Frn..... | 19 15 |

**Iowa**

Ap. \$3.15

|                              |      |
|------------------------------|------|
| CLINTON—St. John's: Gen..... | 3 15 |
|------------------------------|------|

**Kansas**

Ap. \$433.40; Sp. \$3.50

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| ATCHISON — Trinity Church: Gen.,<br>\$130; Young People, missionary<br>work in the Hawaiian Islands, \$50..  | 180 00 |
| BAXTER SPRINGS—St. Mark's: Gen....   | 33     |
| BURLINGTON — "A Friend," Dom.,<br>\$16.83; Frn., \$16.82.....  | 33 65  |
| CEDAR VALE—St. Matthew's: Gen.,<br>\$5; Young People, missionary work<br>in the Hawaiian Islands, \$2.05.... | 7 05   |
| COFFEYVILLE—St. Paul's: Gen.....   | 22 50  |
| FORT LEAVENWORTH — Young People,<br>missionary work in the Hawaiian<br>Islands.....                          | 13 49  |
| GALENA—St. Mary's: Gen.....  | 90     |
| HIAWATHA—St. John's: Young Peo-<br>ple, missionary work in the Hawaiian<br>Islands.....                      | 5 00   |
| HATTON—St. Thomas's: Young Peo-  |        |

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|--|-------|
| ple, missionary work in the Hawaiian<br>Islands.....   | 1 30  |
| HORTON—St. Luke's: Young People,<br>missionary work in the Hawaiian<br>Islands.....  | 90    |
| INDEPENDENCE—Epiphany: Young Peo-<br>ple, missionary work in the Hawa-<br>ian Islands.....   | 8 32  |
| JUNCTION CITY — Covenant: Young<br>People, missionary work in the<br>Hawaiian Islands.....   | 4 75  |
| KANSAS CITY—Church of the Good<br>Shepherd: Gen.....   | 5 26  |
| St. Peter's: Young People, missionary<br>work in the Hawaiian Islands.....   | 2 70  |
| LAWRENCE—Trinity Church (of which<br>Apportionment, 1909-10, \$23): Gen.,<br>\$36.51; Young People, missionary<br>work in the Hawaiian Islands, \$5.53 | 42 04 |
| MANHATTAN—Miss Caroline E. Lee,<br>Frn., \$2.50; Sp. for Bishop Thomas,<br>Wyoming, for his work, \$2.50.....  | 5 00  |
| MARYSVILLE—St. Paul's: Young People,<br>missionary work in the Hawaiian<br>Islands.....  | 2 65  |
| NEWTON—St. Matthew's S. S.: Gen....  | 4 00  |
| PITTSBURG—St. Peter's: Young People,<br>missionary work in the Hawaiian<br>Islands.....  | 5 60  |
| St. GEORGE — "A Churchwoman," Sp.<br>for famine sufferers, China.....  | 1 00  |
| SEDAN—Epiphany: Gen., \$5; Young<br>People, missionary work in the Ha-<br>waiian Islands, \$1.75.....  | 6 75  |
| TOPEKA—Grace Cathedral: Frn., \$5.25;<br>Young People, missionary work in<br>the Hawaiian Islands, \$53.58; S. S.<br>work in Alaska, \$1.88.....       | 60 71 |
| WAMEGO — St. Luke's: Gen., \$12;<br>Young People, missionary work in<br>the Hawaiian Islands, \$4.62.....  | 16 62 |
| WETMORE—Grace: Gen.....  | 5 20  |
| WICHITA—St. Augustine's: Young Peo-<br>ple, missionary work in the Hawaiian<br>Islands.....  | 1 12  |

**Kansas City**

Ap. \$136.00; Sp. \$94.60

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|---|-------|
| CARTHAGE—Grace: Wo. Aux., Dom....   | 10 00 |
| KANSAS CITY—Grace Hall: Wo. Aux.,<br>Indian, \$2; Colored, \$2; White, \$2;<br>Frn., \$2; Africa, \$2; Gen., \$5..... | 15 00 |
| St. George's: \$25, Wo. Aux., \$25, Gen.  | 50 00 |
| St. John's: Wo. Aux., Gen.....  | 2 00  |
| St. Mary's: Wo. Aux., Gen. (of which<br>Junior Aux., \$3).....  | 13 00 |
| St. Paul's: Sp. for Bishop Rowe's work<br>in Alaska.....  | 94 60 |
| Trinity Church: Wo. Aux., Gen.....  | 20 00 |
| St. JOSEPH—Christ Church: Wo. Aux.,<br>native Bible-woman, Wush, Shang-<br>hai.....                                   | 25 00 |
| Holy Trinity Church: Junior Aux., Gen.  | 1 00  |

**Kentucky**

Ap. \$555.55; Sp. \$45.00

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|---|--------|
| LOUISVILLE—Advent S. S.: Sp. for sup-<br>port of Anna Stevens, Ross Fork,<br>Idaho..... | 45 00  |
| Christ Church Cathedral: Mrs. Sidney<br>Hewett, Indian.....                             | 4 75   |
| Epiphany: Wo. Aux., Gen.....  | 15 00  |
| Grace: Wo. Aux., Gen. (of which Jun-<br>ior Aux., \$5).....                             | 40 00  |
| St. Andrew's: Dom., \$75; Frn., \$275..   | 350 00 |
| St. Paul's: Gen.....  | 138 80 |
| St. Stephen's: Junior Aux., Gen.....  | 7 00   |

**Lexington**

Ap. \$85.25; Sp. \$25.00

|   |      |
|---|------|
| CORBIN—St. John's: Gen.....   | 1 00 |
| DAYTON—St. John's S. S.: Gen.....   | 1 00 |
| LEXINGTON—Christ Church Cathedral:<br>Gen., \$68.75; Wo. Aux., Sp. for life |      |



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|---|-------|
| insurance of Rev. C. H. Evans,<br>Tokyo, \$25 ..... | 93 75 |
| NICHOLASVILLE—All Saints': Gen.....                 | 2 00  |
| PARIS—St. Peter's: Gen. ....                        | 12 50 |

## Long Island

|  |          |
|--|----------|
| Ap. \$3,877.94; Sp. \$1,186.41   |          |
| BROOKLYN—Church of the Good Shep-<br>herd: Dom. and Frn. ....  | 300 00   |
| Grace (Heights): Gen. ....   | 200 00   |
| St. Ann's: Frn., \$3,000; Wm. G. Low,<br>Sp. for relief of the hospital loss,<br>Fairbanks, Alaska, \$500; Sp. for<br>missionary's loss, Fairbanks, \$500;<br>Sp. for famine sufferers in China,<br>\$100; Wo. Aux., Sp. for famine<br>sufferers, Hankow, \$5..... | 4,105 00 |
| St. Clement's S. S.: Dom., \$3.05; Porto<br>Rico, \$2.86; China, \$15.87; Mexico,<br>\$1.32; Cape Palmas, \$1.02; Sp. for<br>St. Andrew's School, Sewanee, Ten-<br>nessee, \$1.41 .....  | 25 53    |
| St. Luke's: "A Member," Gen.....   | 30 00    |
| St. Paul's (Flatbush): Frn. ....   | 156 25   |
| St. Gabriel's S. S. (Flatbush): Gen...   | 6 32     |
| Transfiguration: Gen. ....   | 5 00     |
| Harriet O. Todd, Sp. for Church Ex-<br>tension Fund, Porto Rico.....   | 25 00    |
| George O. Holbrooke, Sp. for famine<br>sufferers, Shanghai .....   | 10 00    |
| Miss Emily E. Child, Gen. ....   | 5 00     |
| FLUSHING—St. George's: Wo. Aux.,<br>Sp. for St. Agnes's Hospital, Raleigh,<br>North Carolina, \$10; Sp. for one<br>day's support of St. Agnes's Hospital,<br>Raleigh, North Carolina (In Mem-<br>oriam), \$10 .....  | 20 00    |
| FORT TERRY—Gen. ....   | 10 00    |
| LAWRENCE—"A Friend," Sp. for famine<br>sufferers, China .....  | 25 00    |
| MERRICK—Church of the Redeemer:<br>Miss F. Jane Duncan, Gen.....   | 20 00    |
| RICHMOND HILL—Resurrection: Family<br>Missionary Box, Gen. ....  | 13 45    |
| SAG HARBOR—Christ Church S.S.: Gen.  | 2 80     |
| ST. JAMES—St. James's: Gen. ....   | 5 00     |
| MISCELLANEOUS—Admiral A. T. Mahan,<br>Gen. ....  | 100 00   |

## Los Angeles

|   |        |
|---|--------|
| Ap. \$590.43  |        |
| LOS ANGELES—St. John's S. S.: sup-<br>port of Indian child, St. Elizabeth's<br>School, South Dakota ..... | 60 00  |
| St. Paul's Pro-Cathedral: Dom. and<br>Frn. ....   | 30 00  |
| PASADENA—All Saints': Dom. and Frn.   | 500 00 |
| TERMINAL—St. Michael and All An-<br>gels': Gen. ....  | 43     |

## Louisiana

|  |        |
|--|--------|
| Ap. \$605.49; Sp. \$3.00   |        |
| INNIS—St. Stephen's: Gen. ....   | 4 89   |
| NEW ORLEANS—Free Church of Annun-<br>ciation: Gen. ....  | 50 00  |
| Christ Church: Gen. ....   | 12 57  |
| St. Andrew's: Dom., \$1.30; Dom. and<br>Frn., \$22.41 .....  | 23 71  |
| St. Paul's: \$225, S. S., \$12.50, Gen...  | 237 50 |
| Trinity Church: Gen. ....  | 250 00 |
| SHERVEPORT—St. Mark's S. S.: Christ-<br>mas-tree offering, Gen., \$22.52;<br>Junior Aux., Sp. for St. Paul's Col-<br>lege, Tokyo, \$3..... | 25 52  |
| STONEWALL—All Saints': Gen. ....   | 4 30   |

## Maine

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|--|------|
| Ap. \$70.06  |      |
| AUGUSTA—St. Barnabas's: Frn., \$5;<br>Mrs. Eliza A. Andrews, Dr. Boone's<br>work, Shanghai, \$2..... | 7 00 |
| BANGOR—St. John's: Gen. ....   | 5 00 |
| DENNISTOWN—Emmanuel Church: Gen.   | 5 00 |
| HOULTON—Church of the Good Shep-   |      |

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|---|-------|
| herd: Gen. ....   | 3 26  |
| PORTLAND—St. Stephen's: Dom., \$45.80;<br>Gen., \$4 ..... | 49 80 |

## Marquette

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|----------------------------|------|
| Ap. \$6.70                 |      |
| MENOMINEE—Grace: Gen. .... | 6 70 |

## Maryland

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| Ap. \$4,394.13; Sp. \$94.10  |          |
| ANNE ARUNDEL CO.—Christ Church<br>(West River): Wo. Aux., China,<br>\$40; Sp. for Miss Thackara's work,<br>Arizona, \$30 ..... | 70 00    |
| BALTIMORE—Ascension: Gen. ....   | 1,000 00 |
| Christ Church S. S.: Sp. for scholar-<br>ship, Rowland Hall, Salt Lake City,<br>Utah .....                                     | 40 00    |
| Emmanuel Church: Dom., \$1,027.41;<br>Frn., \$1,680.95.....  | 2,708 36 |
| Epiphany (Ready Avenue): Gen.....  | 88 03    |
| St. Michael and All Angels': Miss Mary<br>E. Stebbins, Sp. for Church Exten-<br>sion Fund, Porto Rico.....                     | 10 00    |
| St. Paul's S. S. (Avalon): Sp. for<br>Navajo Hospital, Fort Defiance, Ari-<br>zona .....                                       | 3 10     |
| St. Stephen the Martyr's: Dom., \$6.76;<br>Frn., \$6.77 .....  | 13 53    |
| "In Memoriam," Dr. Woodward's<br>work, Anking, Wuhu.....   | 50 00    |
| "H. W. A.," Sp. for Rev. Mr. Ancell,<br>Shanghai .....   | 10 00    |
| Mrs. Henry Onderdonk, Dom.....   | 10 00    |
| Miss E. A. Smith, Sp. for famine<br>sufferers in China .....   | 1 00     |
| BALTIMORE CO.—St. Timothy's (Catons-<br>ville), Gen. ....  | 50 00    |
| Church of the Holy Comforter (Luther-<br>ville): Gen. ....   | 11 02    |
| Trinity Church (Towson): Gen.....  | 150 00   |
| CARROLL, BALTIMORE AND HOWARD<br>Co.'s—Holy Trinity Parish (Sykes-<br>ville), Gen. ....  | 42 62    |
| FREDERICK CO.—St. Paul's (Point of<br>Rocks), Gen. ....  | 2 39     |
| Zion (Adamstown): Dom. and Frn....   | 16 00    |
| HOWARD CO.—St. John's (Ellicott City):<br>Dom. ....  | 140 00   |
| Chapel of the Good Shepherd: Dom...  | 3 00     |
| Trinity Church (Dorsey): Wo. Aux.,<br>"Paul" scholarship, Boone Univer-<br>sity, Wuchang, Hankow .....                         | 50 00    |
| WASHINGTON CO.—St. John's: Junior<br>Aux., Bishop Rowe's work, Alaska...   | 15 00    |
| Indian Springs Chapel: Frn.....  | 4 18     |

## Massachusetts

|  |       |
|--|-------|
| Ap. \$6,244.32; Sp. \$526.04   |       |
| AMESBURY—St. James's: Gen. ....  | 21 33 |
| ANDOVER—Christ Church: Gen. ....   | 66 26 |
| BOSTON—Advent: Sp. for Rev. Mr.<br>Clapp, Philippine Islands, \$10; Wo.<br>Aux., Sp. for St. Hilda's School, Wu-<br>chang, Hankow, \$5.....                            | 15 00 |
| All Saints' (Dorchester): Wo. Aux.,<br>Hooker School, Mexico.....  | 1 00  |
| Emmanuel Church: Wo. Aux., Sp. for<br>Bishop Aves for Nopala Hospital,<br>Mexico, \$6; "A Member," Sp. for<br>Rev. G. F. Mosher, Shanghai, \$10...                     | 16 00 |
| Emmanuel Church (West Roxbury):<br>Gen. ....   | 6 00  |
| Church of the Holy Spirit (Mattapan):<br>Dom., \$55.42; Wo. Aux., Hooker<br>School, Mexico, \$2; Sp. for Deacon-<br>ess Phelps's work, Wuchang, Han-<br>kow, \$5 ..... | 62 42 |
| St. Margaret's (Brighton): Wo. Aux.,<br>Sp. for Bishop Aves for Nopala Hos-<br>pital, Mexico .....   | 4 00  |
| St. Peter's (Jamaica Plain): George O.<br>Currier (Forward Movement), Gen...   | 10 00 |
| Trinity Church: Dom., \$3,252.64;<br>Bishop Rowe's work in Alaska, \$5;  |       |

|  |       |    |
|--|-------|----|
| Bishop Brent's work, Philippine Islands, \$10; Sp. for Bishop Rowe, Alaska, \$109.54; Miss Littell, for St. Augustine's School, Raleigh, North Carolina, \$50; Wo. Aux., "A Member," Soochow, Shanghai, \$5.....   | 3,432 | 18 |
| Miss Ruth Lawrence, Bishop Brent's work, Philippine Islands, \$50; Frn., \$20 .....  | 70    | 00 |
| Mrs. Walter C. Baylies, "Ruth Baylies" scholarship, Orphan Asylum, Cape Palmas, Africa .....   | 50    | 00 |
| Rev. George L. Paine, Gen. ....  | 500   | 00 |
| Miss J. Gwendolen Morse, Sp. for Bishop Brent's Bagulo School, Philippine Islands .....  | 150   | 00 |
| Sarah H. Hooker, Sp. for Church Extension Fund, Porto Rico .....   | 15    | 00 |
| Mrs. W. N. Bullard, Sp. for Deaconess Phelps, for St. Hilda's School, Wuchang, Hankow .....  | 100   | 00 |
| BROOKLINE— <i>St. Paul's</i> : Dom., \$207.64; Frn., \$197.16; Wo. Aux., St. Luke's Hospital, Tokyo, \$3; salary of Mrs. McCalla, Africa, \$5; Sp. for Bishop Aves for Nopala Hospital, Mexico, \$1 .....  | 413   | 80 |
| CAMBRIDGE— <i>Christ Church</i> : Frn. ....  | 385   | 70 |
| <i>St. Bartholomew's</i> : Gen. ....   | 20    | 00 |
| <i>St. James's</i> : Woman's Missionary Society, Sp. for St. Hilda's School, Wuchang, Hankow .....   | 5     | 00 |
| CHELSEA— <i>St. Luke's</i> : Sp. for St. Paul's College Fund, Tokyo .....  | 1     | 50 |
| CONCORD— <i>Trinity Church</i> : \$21.35, S. S., \$1.76, Gen. ....   | 23    | 11 |
| DEDHAM— <i>St. Paul's</i> : Gen., \$384.01; S. S., Sp. for Rev. Robb White, Philippine Islands, \$7.50; Sp. for Rev. A. A. Gilman, Hankow, \$7.50 .....  | 399   | 01 |
| FALMOUTH— <i>Church of the Messiah</i> (Wood's Hole): Dom. ....  | 61    | 45 |
| LEXINGTON— <i>Church of Our Redeemer</i> : Gen. ....   | 16    | 39 |
| LOWELL— <i>St. John's</i> : Gen. ....  | 90    | 06 |
| LYNN— <i>St. Stephen's</i> : Gen., \$48.52; Wo. Aux., Hooker School, Mexico, \$10 .....  | 58    | 52 |
| NEW BEDFORD— <i>Grace</i> : Wo. Aux., "In Memoriam S. E. Rodman," salary of Rev. Nathan Matthews, Africa .....   | 20    | 00 |
| "A Friend," Wo. Aux., Hooker School, Mexico .....  | 10    | 00 |
| NORTH ATTLEBORO— <i>Grace</i> : Dom. ....  | 12    | 00 |
| PEABODY— <i>St. Paul's</i> : Gen. ....   | 26    | 86 |
| QUINCY— <i>St. Chrysostom's</i> (Wollaston): Gen. ....   | 57    | 65 |
| SOMERVILLE— <i>St. Thomas's</i> : Gen. ....  | 36    | 78 |
| WALPOLE— <i>Epiphany</i> : Sp. for Bishop Brown, Arkansas .....  | 4     | 00 |
| WALTHAM— <i>Ascension</i> : Gen. ....  | 9     | 34 |
| MISCELLANEOUS—Wo. Aux., Mrs. Edward Abbott, "Thankful" scholarship, Hooker School, Mexico, \$80; Soochow, Shanghai, \$5; Susan H. Page Bequest, St. Luke's Hospital, Tokyo, \$25; "A Friend," salary of Rev. N. Matthews, Africa, \$5; "In memory of R. H. S." Sp. for organ for Julia C. Emery Hall, St. Paul's River, Africa, \$50; "A Friend," Sp. for St. Paul's College, Tokyo, \$10; Mrs. C. S. Tuckerman and Friends, salary of Rev. J. L. Meade, 2d, Shanghai, \$400 ..... | 575   | 00 |
| Mrs. R. S. Soule, Wo. Aux., Sp. for Miss Ridgely, Cape Mount, Africa, for Ida Soule Poovander (for two years) .....  | 10    | 00 |
| Wo. Aux., Sp. for Bishop Aves for Nopala Hospital, Mexico (of which "A Friend," \$10, "A Friend," \$5) ..  | 15    | 00 |
| <b>Michigan</b>  |       |    |
| Ap. \$742.82; Sp. \$60.00  |       |    |
| ANN ARBOR— <i>St. Andrew's</i> : Gen. ....   | 125   | 00 |
| BAY CITY— <i>Trinity Church</i> : Dom. ....  | 10    | 00 |
| BIRMINGHAM— <i>St. James's</i> : Gen., \$27.85; Wo. Aux., salary of Miss Bull, Kyoto, \$1.50; Sp. for Mrs. Littell, Hankow, \$2 .....  | 31    | 35 |
| CARO— <i>Trinity Church</i> : Gen. ....  | 50    |    |
| DETROIT— <i>Christ Church</i> : Gen., \$308.47; S. S., work in Mexico, \$16.81 ..  | 325   | 23 |
| <i>Ephphatha Mission for Deaf-Mutes</i> : Gen. ....  | 2     | 00 |
| <i>St. John's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$50; "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; "J. H. Johnson" scholarship, St. Andrew's Seminary, Mexico, \$10; "J. N. Blanchard" scholarship, Cuttington College and Divinity-school, Africa, \$40; salary of Miss Lomax, Africa, \$10; Sp. for Foreign Insurance Fund, \$5; Sp. for Mrs. Littell, Hankow, \$25 .....   | 155   | 00 |
| <i>St. Matthew's</i> : Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo .....   | 10    | 00 |
| <i>St. Matthias's</i> : Gen. ....  | 45    | 00 |
| Interparochial meeting, Sp. at discretion of Dr. Glenton, Hankow .....   | 10    | 00 |
| K. P. Morse, Sp. for famine in Shanghai .....  | 3     | 00 |
| FLINT— <i>St. Paul's</i> : Alaska, \$10; Gen., \$6 .....   | 16    | 00 |
| JACKSON— <i>St. Paul's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$20; "Harris Memorial" scholarship, St. John's University, Shanghai, \$10; Sp. for Foreign Insurance Fund, \$5 .....   | 35    | 00 |
| PONTIAC— <i>All Saints</i> : Gen. ....   | 34    | 69 |
| <b>Michigan City</b>   |       |    |
| Ap. \$40.69; Sp. \$10.00   |       |    |
| COLUMBIA CITY—Gen. ....  | 8     | 84 |
| ELKHART— <i>St. John's</i> : Junior Aux., Gen. ....  | 5     | 50 |
| FORT WAYNE— <i>Trinity Church</i> : Gen. ....  | 15    | 00 |
| MARION— <i>Gethsemane</i> : Gen. ....  | 5     | 35 |
| PLYMOUTH— <i>St. Thomas's S. S.</i> : Gen. ....  | 6     | 00 |
| SOUTH BEND— <i>St. James's</i> : Girls' Friendly Society, Sp. for Girls' School, Bontoc, Philippine Islands ..   | 10    | 00 |
| <b>Milwaukee</b>   |       |    |
| Ap. \$510.46; Sp. \$40.00  |       |    |
| BELOIT—"Two Readers of THE SPIRIT OF MISSIONS," Gen. ....  | 15    | 00 |
| BURLINGTON— <i>St. John the Divine S. S.</i> : Gen. ....   | 3     | 00 |
| EVANSVILLE— <i>St. John's</i> : Gen. ....  | 2     | 00 |
| HUDSON— <i>St. Paul's</i> : \$3.30, S. S., \$9.04, Gen. ....   | 12    | 34 |
| KENOSHA— <i>St. Matthew's</i> : Gen. ....  | 10    | 00 |
| MADISON— <i>Grace</i> : Gen. ....  | 159   | 36 |
| MAUSTON— <i>St. John's</i> : Alaska .....  | 2     | 05 |
| MILWAUKEE— <i>All Saints' Cathedral</i> : Gen. ....  | 130   | 86 |
| RACINE—Rev. Dr. Arthur Piper, Dom. and Frn. ....   | 20    | 00 |
| SPARTA— <i>St. John's</i> : Gen. ....  | 1     | 50 |
| SUPERIOR— <i>St. Alban the Martyr</i> : Dom. ....  | 4     | 35 |
| MISCELLANEOUS—Wo. Aux., salary of Miss Woods, Alaska, \$50; salary of Miss Cuddy, Porto Rico, \$50; Philippines, \$50 .....  | 150   | 00 |
| Annual Meeting, Wo. Aux., Sp. for Dr. Glenton, Hankow .....  | 40    | 00 |
| <b>Minnesota</b>   |       |    |
| Ap. \$50.38; Sp. \$52.00   |       |    |
| BLUE EARTH— <i>Church of the Good Shepherd</i> : Gen. ....   | 3     | 10 |
| CHATFIELD— <i>St. Matthew's</i> : Dom. ....  | 3     | 90 |
| MANKATO— <i>St. John's</i> : Bishop Kinsolving's work, Brazil .....  | 20    | 00 |
| MINNEAPOLIS— <i>St. Mark's S. S.</i> : Mrs. Hallam's class, Sp. for Bishop's Purse of Right Rev. L. L. Kinsolving, Brazil .....  | 2     | 00 |



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|---|-------|
| Wo. Aux. Mid-Winter Offering, Sp. for Bishop Kinsolving, Brazil.....  | 50 00 |
| MISCELLANEOUS—Sunday-school Rally in Christ Church, St. Paul, Gen.... | 23 38 |

## Mississippi

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|---|-------|
| Ap. \$22.36; Sp. \$50.00  |       |
| ABERDEEN—Mrs. Rogers's Sunday-school Class, toward support of a girl, St. Margaret's School, Tokyo....  | 5 40  |
| JACKSON—St. Andrew's: Wo. Aux., Sp. for Foreign Insurance Fund, \$50; Junior Aux., "Rev. R. W. Patton" scholarship, St. John's University, Shanghai, \$5..... | 55 00 |
| "A Friend," for medical missionary work.....  | 2 50  |
| OCEAN SPRING—St. John's: Gen.....   | 2 40  |
| PASCAGOULA—St. Alban's: Gen.....  | 1 53  |
| St. John's: Gen.....  | 1 53  |
| PORT GIBSON—St. James's: Junior Aux., "Rev. Robert W. Patton" scholarship, St. John's University, Shanghai.....   | 4 00  |

## Missouri

|  |        |
|--|--------|
| Ap. \$438.95; Sp. \$225.55   |        |
| FERGUSON—St. Stephen's: Gen.....   | 13 55  |
| ST. LOUIS—Christ Church Cathedral: Sp. for Rev. Mr. Littell, Hankow....  | 25 00  |
| Emmanuel Church (Old Orchard): Laymen's Missionary Society, Frn.....   | 25 00  |
| Grace (Kirkwood): Dom., \$50; Frn., \$50.....  | 100 00 |
| St. John's: Gen.....   | 5 65   |
| St. Paul's: Gen.....   | 25 00  |
| St. Peter's: Dom., \$21; Frn., \$17.25. General Meeting, Sp. for Bishop Rowe, Alaska.....  | 79 05  |
| MISCELLANEOUS—Wo. Aux., Gen., \$176.50; Sp. for Bishop Thomas's work, Wyoming, \$60; Sp. for Foreign Life Insurance Fund, \$51.50.. Junior Aux., Sp. for Mrs. L. L. Kinsolving, for organ, Brazil..... | 288 00 |
| Missionary Council, Gen.....   | 55 00  |

## Montana

|                               |        |
|-------------------------------|--------|
| Ap. \$100.00                  |        |
| BILLINGS—St. Luke's: Frn..... | 100 00 |

## Nebraska

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| Ap. \$213.71   |        |
| CREIGHTON—St. Mark's: Frn.....                       | 1 00   |
| OMAHA—Church of the Good Shepherd: Dom. and Frn..... | 51 00  |
| St. Barnabas's: Dom., \$61.83; Frn., \$61.83.....    | 123 66 |
| St. Matthias's S. S.: Frn.....                       | 2 00   |
| PLATTSMOUTH—St. Luke's: Dom. and Frn.....            | 14 90  |
| SCHUYLER—Holy Trinity Church: Frn.....               | 4 50   |
| SOUTH OMAHA—St. Martin's: Gen.....                   | 11 65  |
| TECUMSEH—Grace: Gen.....                             | 5 00   |

## Newark

|  |          |
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| Ap. \$1,810.09; Sp. \$69.00  |          |
| BAYONNE—Calvary S. S.: Dom. and Frn.....   | 18 50    |
| ENGLEWOOD—St. Paul's: Milly P. Lyman, Sp. for Church Extension Fund, Porto Rico..... | 5 00     |
| GRANTWOOD—Trinity Church: Gen....  | 14 62    |
| JERSEY CITY—Holy Cross: Gen.....   | 12 65    |
| St. John's (Heights): Salary for Rev. William J. Cuthbert, Kyoto.....                | 137 50   |
| MONTCLAIR—C. B. Brown, Gen.....  | 6 00     |
| MONTVALE—St. Paul's Mission S. S.: Gen.....  | 1 00     |
| MORRISTOWN—St. Peter's: Forward Movement, Gen.....                                   | 1,000 00 |
| Church of the Redeemer: "A Friend,"  |          |

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|---|--------|
| Reserve Fund, \$50, Forward Movement, \$50, Gen.....                            | 100 00 |
| NEWARK—Grace: For work in Diocese of Salina.....                                | 34 66  |
| St. James's: Wallace M. Scudder, Sp. for Church Extension Fund, Porto Rico..... | 50 00  |
| St. Mark's S. S.: Sp. for Rev. Theodore Andrews, Franklin, Asheville.....       | 14 00  |
| ORANGE—Holy Communion (South): Salary of Rev. Henry A. McNulty, Shanghai.....   | 187 50 |
| St. Andrew's (South): Dom., \$22.28; Frn., \$22.27.....                         | 44 55  |
| St. Mark's (West): Gen.....   | 110 00 |
| "A Friend" (East), Frn.....   | 25 00  |
| Mr. and Mrs. A. Appleton Packard, Gen.....                                      | 10 40  |
| RIDGEWOOD—Christ Church S. S.: Gen.....   | 9 53   |
| RUTHERFORD—Grace: Gen.....  | 77 35  |
| MISCELLANEOUS—S. S. Collection, Gen.  | 20 83  |

## New Hampshire

|   |       |
|---|-------|
| Ap. \$222.69; Sp. \$20.00   |       |
| HANOVER—St. Thomas's: Frn., \$37.50; Sp. for St. Paul's College Fund, Tokyo, \$20.....                              | 57 50 |
| HOPKINTON—St. Andrew's: Dom. and Frn.....   | 25 00 |
| KEENE—St. James's: Dom. and Frn., \$9.19; Gen., \$20.....   | 29 19 |
| LINCOLN—Church of the Messiah: Gen.....   | 4 00  |
| MANCHESTER—Grace: Gen.....  | 62 00 |
| Mr. William McElroy, Forward Movement, Gen.....   | 5 00  |
| PORTSMOUTH—Rev. Alfred L. Elwyn, for the "M. M. E. Memorial" scholarship, St. Elizabeth's School, South Dakota..... | 60 00 |

## New Jersey

|   |        |
|---|--------|
| Ap. \$1,046.50; Sp. \$39.00   |        |
| ASBURY PARK—Trinity Church: Gen.....  | 5 00   |
| BERNARDSVILLE—St. Bernard's: \$61.20, St. John's Chapel, \$36.14, Dom.....  | 97 34  |
| BOUND BROOK—St. Paul's: Frn., \$80.10; Wo. Aux., salary of Kimura San, Kyoto, \$5.....  | 85 10  |
| BURLINGTON—St. Mary's: Wo. Aux., Colored, \$3; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$5.....                                      | 8 00   |
| Chapel of Holy Innocents of St. Mary's Hall: Frn.....   | 30 00  |
| CAMDEN—St. Augustine's S. S.: Gen....   | 1 00   |
| St. Paul's: For work of Rev. Y. T. Kong, Honolulu.....  | 22 32  |
| St. Stephen's: Gen.....   | 31 38  |
| DUNELLEN—Holy Innocents': Dom.....  | 2 00   |
| ELIZABETH—Christ Church: Gen., \$52.62; memorial offering for Forward Movement, Gen., \$100.....  | 152 62 |
| St. John's: Wo. Aux., for aid, St. John's, "For Aid" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for scholarship, Holy Trinity Orphanage, Tokyo, \$24.... | 49 00  |
| Trinity Church: Gen.....  | 42 00  |
| FLORENCE—St. Stephen's: Gen.....  | 32 00  |
| HADDONFIELD—Grace: Gen.....   | 3 73   |
| HELMETTA—St. George's Memorial: Gen.....  | 150 00 |
| LAMBERTVILLE—St. Andrew's: Gen....  | 6 10   |
| METUCHEN—St. Luke's: Gen.....   | 10 95  |
| "A Friend," Sp. for Bishop Knight, Cuba, for Rev. J. P. McCullough, Isle of Pines, toward reimbursing for losses in the tornado.....  | 1 00   |
| MOORESTOWN—Trinity Church: Dom., \$40; Frn., \$70.....  | 110 00 |
| NEW BRUNSWICK—(In Memoriam), "C. E. P.," Forward Movement Fund,   |        |



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|--|--------|---|----------|
| Gen. ....  | 10 00  | Fort Washakie, Wyoming, \$40; Sp. for Miss Thackara's Hospital, Arizona, \$30; St. Augustine's League, Sp. for Archdeacon Henderson, Atlanta, \$1.....  | 153 50   |
| SALEM— <i>St. John's</i> : Dom. ....   | 70 32  | <i>Christ Church</i> (Riverdale): Gen. ....   | 2 00     |
| SOMERVILLE— <i>St. John's</i> : Frn., \$21.02; Gen., \$6.36.....   | 27 38  | <i>Church Missions House Chapel</i> : Frn..   | 9 43     |
| SOUTH AMBOY— <i>Christ Church</i> : Indian, \$1.67; Colored, \$9.35; China, \$2; Gen., \$9.24.....   | 22 26  | <i>Epiphany</i> : Gen. ....   | 302 00   |
| TRENTON— <i>St. Paul's</i> : Wo. Aux., Colored .....   | 2 00   | <i>Grace</i> : Dom., \$5,543.88; Sp. for work in Eureka, Utah, \$10; Wo. Aux., Niobrara League, teacher's salary, Rosebud Agency, South Dakota, \$420 .....   | 5,973 88 |
| WESTFIELD— <i>St. Paul's</i> : Gen. ....   | 60 00  | General Theological Seminary Missionary Society, salary of Rev. H. C. Parke, Jr., Asheville, \$100; "Divinity" scholarship, Boone University, Wuchang, Hankow, \$70.....  | 170 00   |
| W. Aux., Sp. for Miss Porter, Shanghai .....   | 14 00  | <i>Holy Apostles</i> : Bishop Paddock's work, Eastern Oregon, \$21.60; Frn., \$21.59; Gen., \$13; Wo. Aux., "A Member," "Edmund Lincoln B." scholarship, St. Mary's Hall, Shanghai, \$50; "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50.....  | 156 19   |
| MISCELLANEOUS—"A Friend," catechist in Africa.....   | 40 00  | <i>Holy Trinity Church</i> (East Eighty-eighth Street): Gen., \$29.55; Mrs. J. J. Roberts, Sp. for St. Paul's College, Tokyo, \$25.....   | 54 55    |
| <b>New York</b>  |        | <i>Incarnation</i> : Dom. and Frn., \$1,500; Sp. for Rev. H. C. Parke, Jr., Waynesville, Asheville, \$100; Wo. Aux., "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, \$40; "Mary H. Trotter Memorial" scholarship, Church Training-school, Soochow, Shanghai, \$50; Sp. for hospital in Mexico, \$60; Sp. for building church in Honolulu, under Mr. Kong, \$75; Niobrara League, Mrs. E. V. Z. Lane, "Rev. H. E. Montgomery" (Graduate) scholarship, South Dakota, \$60; Miss Byrd, Sp. for rebuilding St. Mary's School, South Dakota, \$25; St. Augustine's League, Sp. for chairs and tables, St. Matthew's School, West Atlanta, Atlanta, \$3..... | 1,913 00 |
| <i>Ap.</i> \$14,501.11; <i>Sp.</i> \$2,439.24  |        | <i>Resurrection</i> : Wo. Aux., Sp. for Dr. Mary Glenton, Hankow.....   | 10 00    |
| BIG INDIAN— <i>St. Bartholomew's Chapel</i> : Rev. Mr. Littell's work, Hankow.....   | 4 00   | <i>St. Agnes's Chapel</i> : Wo. Aux., Domestic Committee, Dom.....  | 40 00    |
| BRONXVILLE — <i>Christ Church</i> : "A Friend," Girls' School, Manila, Philippine Islands, \$37.50; "Divinity" scholarship, Boone University, Wuchang, Hankow, \$25; two beds, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$25.....  | 87 50  | <i>St. Andrew's</i> (Harlem): "A Member," Frn.....  | 1 00     |
| FISHKILL-ON-HUDSON—Miss E. de W. Seaman, "Elizabeth" scholarship, Girls' Training Institute, St. Paul's River, Liberia.....  | 25 00  | <i>St. Andrew's</i> (Richmond, Staten Island): Wo. Aux., Bishop Kinsolving's work in Brazil, \$10; Sp. for Rev. John Watson's Hospital, Guadalajara, Mexico, \$8.....   | 18 00    |
| HARRISON— <i>All Saints</i> : Wo. Aux., Frn., \$5; Sp. for Rev. Mr. Watson's Hospital, Mexico, \$5; Dr. Kirkby Memorial, Sp. for Rev. J. W. Chapman, Alaska, for education of boy, \$25; Girls' Friendly Society, Sp. for scholarship in School Associate Mission, care of Rev. F. D. Lobdell, Rutherfordton, Asheville, \$10..... | 45 00  | <i>St. Ann's</i> for Deaf-Mutes: Wo. Aux., "Ephphatha" scholarship, Girls' Training Institute, Africa.....  | 25 00    |
| KINGSTON— <i>St. John's</i> : Dom., \$36.87; Frn., \$27.92.....  | 64 79  | <i>St. Bartholomew's</i> : Wo. Aux., Dom., \$25; Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$100; Sp. for Rev. W. J. Cuthbert, for church in Kyoto, \$25; "A Member," Sp. for Bishop Brent, Philippine Islands, \$100; Sp. for Bishop Rowe, Alaska, \$100; Sp. for Bishop Thomas, Wyoming, \$50.....   | 400 00   |
| LEWISBORO— <i>St. Paul's Chapel</i> : Niobrara League, Mrs. E. V. Z. Lane, "Grace M. Lane" scholarship, St. Mary's School, South Dakota, \$60; "Frederick F. Johnson" (Graduate) scholarship, South Dakota, \$60.....  | 120 00 | <i>St. Bartholomew's Parish House S. S.</i> : Sp. for Rev. Charles B. Ackley's work, Cuba.....  | 100 00   |
| MAMARONECK — <i>St. Thomas's</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....   | 75 00  | <i>St. Clement's</i> : Gen. ....  | 26 10    |
| MANCHESTER BRIDGE— <i>St. John's S. S. of Faith Chapel</i> : Gen. ....   | 3 00   | <i>St. Chrysostom's Chapel S. S.</i> : Gen..  | 3 98     |
| MATTAWAN— <i>St. Luke's</i> : "A. B. C." Gen. ....   | 3 00   | <i>St. Cyprrian's Chapel</i> : Mr. Charles Godsen, Sp. for Rev. James L. Taylor's church building, New Berne, East Carolina.....  | 2 50     |
| MIDDLETOWN— <i>Grace</i> : Gen. ....   | 23 00  | <i>St. George's</i> : Mr. Seth Low, Sp. for hospital, Manila, Philippine Islands, \$250; Missionary Society, St. Au-  |          |
| MONTICELLO— <i>St. John's</i> : Alaska.....  | 12 59  |   |          |
| MOUNT VERNON— <i>Trinity Church</i> : Mrs. Fred C. King, in loving memory of "Herbert," work in Asheville under Bishop Horner.....   | 1 00   |   |          |
| NEW ROCHELLE — <i>Trinity Church</i> : Gen. ....   | 30 00  |   |          |
| <i>Christ Mission</i> : \$5, Mr. and Mrs. Rudolph P. Miller, \$25, Gen. ....   | 30 00  |   |          |
| NEW YORK CITY— <i>All Angels</i> : Gen. ....   | 369 31 |   |          |
| <i>All Souls</i> : Dom. and Frn., \$16.15; Sp. for American Church Institute for Negroes, \$10; Wo. Aux., Sp. for St. Paul's College, Tokyo, \$20; Sp. for Rev. Mr. Cuthbert, Kyoto, \$10.....   | 56 15  |   |          |
| <i>Ascension</i> : Dom. and Frn., \$178.70; Wo. Aux., Sp. for Rev. Malcolm S. Taylor's work, Patterson School, Yackin Valley, Asheville, \$100.....  | 278 70 |   |          |
| <i>Beloved Disciple</i> : Gen. ....  | 89 71  |   |          |
| <i>Calvary</i> : Mr. George Zabriskie, for Forward Movement, Gen., \$100; Wo. Aux., Sp. for life insurance of Bishop Aves, Mexico, \$129.54.....   | 229 54 |   |          |
| <i>Christ Church</i> : Wo. Aux., Sp. for Rev. W. J. Cuthbert, for church at Kyoto, \$75; Sp. for scholarship, St. Margaret's School, Boise, Idaho, \$7.50; Niobrara League, Sp. for Rev. "Sherman Coolidge" scholarship,   |        |   |          |

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|--|----------|--|--------|
| gustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25.....   | 275 00   | work, Alaska, \$5.....   | 70 00  |
| <i>St. James's</i> : Wo. Aux., Dom., \$100; Frn., \$100; Niobrara League, Sp. for rebuilding St. Mary's School, South Dakota, \$25.....  | 225 00   | Mrs. W. T. Hicks, Dom., \$25; Frn., \$25.....  | 50 00  |
| <i>St. Luke's</i> : Gen., \$250; S. S. Primary Department, support of Girls' Primary School, Hankow, \$25.....   | 275 00   | Circle, Wo. Aux., "Epiphany" scholarship, Girls' Training Institute, Africa.....   | 25 00  |
| <i>St. Mark's</i> : Dom.....   | 21 19    | "C. V. I.," Gen.....   | 25 00  |
| <i>St. Mary's</i> : Gen.....   | 11 00    | Louise Moore (Richmond, Staten Island), Sp. for Famine Fund, China.....  | 25 00  |
| <i>St. Matthew's</i> : St. Augustine's League, Sp. for Payne Divinity-school, Petersburg, Southern Virginia.....   | 10 00    | Mrs. James Herman Aldrich, Wo. Aux., Frn.....  | 10 00  |
| <i>St. Michael's</i> : Toward salary of Rev. A. A. Gilman, Changsha, Hankow, \$71.93; Sp. for work among coal-mine boys, Harrisburg, \$5; Wo. Aux., Dom., \$20; Sp. for Christ School, Arden, Asheville, \$12; Niobrara League, Sp. for rebuilding St. Mary's School, South Dakota, \$7.70.....  | 116 63   | W. Franklin Brush, Sp. for Boone College, Wuchang, Hankow.....   | 10 00  |
| <i>St. Paul's Chapel</i> : Chinese S. S., for "St. Paul's Chapel" scholarship, Boone University, Wuchang, Hankow.....  | 50 00    | Hon. Seth Low, Sp. for Library Fund, Church Missions House, New York.....  | 10 00  |
| <i>St. Peter's</i> : Gen.....  | 203 62   | Alice M. Egbert, Sp. for Church Extension Fund, Porto Rico.....  | 5 00   |
| <i>St. Peter's</i> (Westchester): Wo. Aux., Sp. for Building Fund, for school in charge of Rev. E. L. Henderson, Atlanta, Atlanta.....   | 10 00    | "A Friend," Frn.....   | 5 00   |
| <i>St. Philip's</i> : Wo. Aux., Sp. for Rev. Mr. Watson's Hospital, Mexico.....  | 2 00     | Mrs. T. G. Williams, Niobrara League, Sp. for rebuilding St. Mary's School, South Dakota.....  | 5 00   |
| <i>St. Stephen's</i> : Gen.....  | 50 00    | Mite-box, Wo. Aux., Frn.....   | 2 51   |
| <i>St. Thomas's</i> : Wo. Aux., Niobrara League, "Schmelzel Memorial" (Graduate) scholarship, South Dakota, \$60; St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....   | 70 00    | OSSINING— <i>St. Paul's</i> : Wo. Aux., Gen.....   | 5 00   |
| <i>Transfiguration</i> : Niobrara League, Mrs. Lawrence Williams, for Chateau Creek, South Dakota, \$100; "George L. Williams" scholarship, St. Elizabeth's School, South Dakota, \$60.....  | 160 00   | POUGHKEEPSIE— <i>Christ Church</i> : Gen.....  | 30 00  |
| <i>Trinity Church</i> : Wo. Aux., Colored, \$4; Sp. for Rev. Mr. Watson's Hospital, Mexico, \$1.....   | 5 00     | <i>St. Paul's</i> : Dom. and Frn.....  | 61 00  |
| <i>Trinity Chapel</i> : Miss Elizabeth Cotheal, Niobrara League, for "Cotheal" scholarship, St. Mary's School, South Dakota, \$60; Sp. for rebuilding St. Mary's School, South Dakota, \$5; Miss F. H. Youngs, Missionary Relief Society, Frn., \$5.....   | 70 00    | STAATSBURG — <i>St. Margaret's</i> : Wo. Aux., Dom., \$5; Frn., \$5; Sp. for Bishop Brown, Arkansas, \$10.....   | 20 00  |
| <i>Zion and St. Timothy</i> : Dom., \$50; Colored, \$25; Indian, \$25; Gen., \$2,123; Wo. Aux., Missionary Chapter, Mrs. Harold Herrick, for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$10; Mrs. C. T. Low, for Deaconess Phelps's work in Hankow, \$5; Missionary Chapter, Sp. toward Miss Seaman's cistern, Liberia, Africa, \$50..... | 2,288 00 | TUXEDO PARK— <i>St. Mary's</i> : Wo. Aux., Frn.....  | 10 00  |
| Mrs. Eastburn Benjamin, Gen.....   | 300 00   | WEST PARK— <i>Ascension</i> : Gen.....   | 40 00  |
| "Friend of the Indian," Sp. for Miss Thackara's Hospital, Fort Defiance, Arizona.....  | 300 00   | YONKERS— <i>St. Andrew's Memorial</i> : Sp. for Deaconess Phelps, for St. Hilda's School, Wuchang, Hankow.....   | 10 00  |
| Miss A. B. Halsted, Sp. for St. Matthew's Hospital, Fairbanks, Alaska.....   | 100 00   | <i>St. John's</i> : Wo. Aux., Dom., \$15; Frn., \$20; Sp. for Building Fund, St. Paul's College, Tokyo, \$5; Sp. for Rev. W. J. Cuthbert, Kyoto, \$5.....  | 45 00  |
| Mrs. J. Pierpont Morgan, Wo. Aux., Frn.....  | 100 00   | Miss Ten Eyck, Colored, \$5; Indian, \$5.....  | 10 00  |
| Mrs. James Scrymser, Wo. Aux., Sp. for Rev. Mr. Cuthbert, Kyoto.....   | 100 00   | MISCELLANEOUS — Union Missionary Service, S. S.'s of All Saints', Briarcliff; St. Augustine's, Croton; St. Mary's, Beechwood; Grace Hall, Crotonville; St. Paul's, Ossining, and Trinity, Ossining, Gen..... | 15 00  |
| Miss Josephine Wisner, Sp. for Dr. Mary V. Glenton, Hankow.....  | 100 00   | George C. Smith, for Forward Movement, Gen.....  | 500 00 |
| "A Member," Wo. Aux., Sp. for Rev. W. J. Cuthbert's work, Kyoto.....   | 100 00   | Wo. Aux., "A Member," for Forward Movement, Gen.....   | 100 00 |
| Miss Mary E. Robert, Dom., \$30; Frn., \$30; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$5; Sp. for Bishop Rowe's hospital   |          |  |        |

## North Carolina

|   |       |
|---|-------|
| Ap. \$196.62  |       |
| CHARLOTTE — <i>St. Mary-the-Virgin</i> : Gen.....       | 7 50  |
| <i>St. Michael and All Angels</i> : Gen.....            | 8 00  |
| JACKSON— <i>Church of the Saviour</i> : Gen.....        | 7 98  |
| OXFORD— <i>St. Cyprian's Chapel</i> : Dom. and Frn..... | 2 00  |
| RALPHIGH — <i>St. Augustine's Chapel</i> : Frn.....     | 64 16 |
| RIDGEWAY— <i>Church of the Good Shepherd</i> : Gen..... | 10 00 |
| SATTERWHITE— <i>St. Simeon's</i> : Gen.....             | 2 50  |
| STATESVILLE— <i>Holy Cross</i> : Gen.....               | 1 50  |
| TARBORO— <i>Calvary</i> : Gen.....                      | 30 00 |
| <i>St. Luke's</i> : \$7, S. S., \$2, Gen.....           | 9 00  |
| WARRENTON— <i>All Saints</i> : Gen.....                 | 4 00  |
| MISCELLANEOUS—"Anonymous," Frn.....                     | 50 00 |

## Ohio

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| Ap. \$1,263.76; Sp. \$606.62   |       |
| CLEVELAND— <i>All Saints</i> : Gen.....  | 15 00 |
| Emmanuel Church: Wo. Aux., salary of Miss Elwin, Shanghai (of which from Daughters of the Church, \$20), \$30; "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$5; Fukui, Kyoto (of which from Daughters of the Church, \$5), \$15; Daughters of the Church, Alaska, \$5; Oklahoma, \$10; Gen., |       |



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|---|--------|
| \$5; Mrs. Hatch, Sp. for Bishop Gray, Southern Florida, \$3; Sp. for Bishop Brooke, Oklahoma, \$4; Sp. for Bishop Robinson, Nevada, \$3.....  | 80 00  |
| Grace: Gen.....   | 137 65 |
| St. Paul's: Wo. Aux., "Gregory T. Bedell" scholarship, St. John's University, Shanghai, \$15; "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$5; Sacramento, \$25.  | 45 00  |
| Trinity Cathedral: Wo. Aux., Sp. for Bishop Brent, \$200; Mrs. Leonard, Sp. for Bishop Gray, Southern Florida, \$100; Sp. for Bishop Robinson, Nevada, \$100; Sp. for Bishop Brooke, Oklahoma, \$100; St. Agnes's Guild, Junior Aux., salary of Miss Elwin, Shanghai, \$10; Alaska, \$10. | 520 00 |
| ELYRIA—St. Andrew's S. S.: Gen.....   | 2 00   |
| FREMONT—St. Paul's: Gen., \$65; Sp. for the Building Fund of St. Peter's Chinese Church, Honolulu, \$26.62..  | 91 62  |
| NILES—St. Luke's: Gen.....  | 2 22   |
| PAINESVILLE—St. James's: Gen.....   | 234 47 |
| SANDUSKY—Grace: Junior Aux., salary of Miss Elwin, Shanghai.....  | 10 00  |
| TOLEDO—St. Andrew's: Junior Aux., Gen.....  | 1 00   |
| St. Mark's: Bishop Thomas's work, Wyoming, \$50.59; Bishop Scadding's work, Oregon, \$20; Junior Aux., Gen., \$5; salary of Miss Elwin, Shanghai, \$10; Alaska, \$15; Sp. for Rev. W. C. Clapp, Philippines, \$5; Sp. for Rev. T. Y. Kong, Honolulu, \$10 .....                           | 115 59 |
| Trinity Church: Wo. Aux., salary of Miss Elwin, Shanghai, \$45; Sp. for Rev. Mr. Betticher, of Fairbanks, Alaska, \$25.....   | 70 00  |
| WOOSTER—St. James's: Frn.....   | 15 82  |
| MISCELLANEOUS—"A Friend," for Forward Movement, Gen.....  | 500 00 |
| "A Friend," through Wo. Aux., Sp. for Fairbanks, Alaska, to replace funds lost in bank, \$25; Sp. for Chinese famine sufferers, Hankow, \$5 .....   | 30 00  |

## Oregon

Ap. \$303.32

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| ASHLAND—Trinity Church: \$5, Wo. Aux., \$5, Gen.....  | 10 00 |
| ASTORIA—Grace: \$72.50, S. S., \$2.32, Gen.....   | 74 82 |
| Holy Innocents' Chapel: Gen.....  | 14 00 |
| NEWPORT—St. Stephen's: Gen.....   | 9 50  |
| PORTLAND—St. David's: Mrs. Jennie J. Muckle, for Bible-women in China, \$50; Wo. Aux., Gen., \$5..... | 55 00 |
| St. Stephen's: \$25, Wo. Aux., \$7.50, Gen.....   | 32 50 |
| Trinity Church: \$90, Wo. Aux., \$7.50, Gen.....  | 97 50 |
| SALEM—St. Paul's: Wo. Aux., Gen.....  | 10 00 |

## Pennsylvania

Ap. \$11,628.90; Sp. \$3,406.63

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|---|-------|
| AMBLER—Trinity Memorial: Wo. Aux., Training-school, Sendai, Tokyo.....  | 2 00  |
| ANDALUSIA—Chapel of the Redeemer: Gen.....  | 4 73  |
| ARMORE—St. Mary's: Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil.....  | 10 00 |
| BRYN MAWR—Church of the Redeemer: Frn., \$598.22; Wo. Aux., \$2; salary of Miss A. T. Wall, Tokyo, \$5; salary of Miss Babcock, Tokyo, \$10; salary of Miss Bull, Kyoto, \$5; St. Paul's College, Tokyo, \$10; Frn., \$2; Sp. for Bishop Kinsolving, Brazil, \$10; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Foreign Committee" scholarship, |       |

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| Girls' High School, Kyoto, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Training-school, Sendai, Tokyo, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5. Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for "John W. Wood" scholarship, Cuba, \$5.....                       | 680 22 |
| "A Friend," for support of Rev. J. K. Ochial, Tokyo .....   | 400 00 |
| CHELLENHAM—St. Paul's: Frn., \$57.86; Wo. Aux., Sp. for Dr. Glenton, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$5.....  | 62 86  |
| CONSHOCKEN—Calvary: Dom., \$8.10; Indian, \$8.30.....   | 16 40  |
| DOYLESTOWN—St. Paul's S. S.: Gen.....   | 7 40   |
| JENKINTOWN—Church of Our Saviour: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2.50; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$2.50 .....  | 5 00   |
| Rev. T. J. Garland, Sp. for St. Paul's Building Fund, Tokyo .....   | 5 00   |
| MEDIA—Christ Church: Sp. for Bishop Webb, Milwaukee, \$50; Sp. for St. Mary's Mission, Waynesboro, Harrisburg, \$5 .....  | 55 00  |
| NORRISTOWN—All Saints: Gen.....   | 115 30 |
| St. John's: Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for "Kinsolving" scholarship, Brazil, \$4.....  | 6 00   |
| PAOLI—Good Samaritan: Dom. and Frn.....   | 37 20  |
| PHILADELPHIA—Ascension: Wo. Aux., Sp. for Foreign Life Insurance Fund Atonement Memorial: Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil.....   | 4 00   |
| Calvary (Germantown): Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5 .....   | 10 00  |
| Christ Church: Dom., \$9.50; Frn., \$258.45 .....   | 267 95 |
| Christ Church Chapel: Wo. Aux., Training-school for women, Sendai, Tokyo, \$2; Sp. for "Kinsolving" scholarship, Brazil, \$2.....   | 4 00   |
| Christ Church Hospital: Wo. Aux., Frn.....  | 4 65   |
| Gloria Dei S. S. (Old Swedes): Sp. for Rev. J. H. Swann, San Luis Potosi, Mexico .....  | 25 00  |
| Grace S. S. (Mt. Airy): Kentucky mountaineers, \$20; Colored, \$21.94..   | 41 94  |
| Holy Apostles: Mrs. Mary A. Todd, Gen., \$200; Indian Hope Association, Sp. for work of Bishop Gray, Southern Florida, among Seminole Indians, \$25; Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$1; Sp. for Bishop Kinsolving, Brazil, \$2..... | 233 00 |
| Holy Trinity Church: Sp. for Rev. Mr. Betticher, Alaska, \$43; Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$10; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5; Missionary Bible-class, Sp. for Miss Bull, Kyoto, \$25; No. 2, Junior Aux., Alaska, \$15; Philippines, \$5; Mexico, \$5; Gen., \$10.....                 | 118 00 |
| St. Andrew's (8th above Spruce St.): salary of Bishop Rowe, Alaska, \$10; salary of Bishop Brent, Philippine Islands, \$5; salary of Bishop Van Buren, Porto Rico, \$13; salary of Bishop Knight, Cuba, \$10; salary of Bishop Aves, Mexico, \$10; Frn., \$130 .....  | 178 00 |



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| <i>St. Andrew's</i> (West): X. Y. Z. (Forward Movement), Gen. ....   | 5 00     | Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5. ....   | 10 00    |
| <i>St. Clement's</i> : salary of missionary under Bishop Griswold, Salina, \$50; Gen., \$1. ....   | 51 00    | "A Friend" (Chestnut Hill), Dom., \$175; Frn., \$150. ....   | 325 00   |
| <i>St. James's</i> : Dom. (of which S. S., \$23.48), \$572.21; Colored, \$136; Indian, \$125; Bishop Rowe's work, Alaska, \$115; Salina, \$15; Frn. (of which S. S., \$23.11), \$1,359.60; Gen. (of which B. Frank Clapp, \$100, Mrs. George Baker, \$75, S. S., \$60.74), \$769.74. ....  | 3,092 55 | Colored, \$5. ....   | 10 00    |
| <i>St. James's</i> (Kingsessing): Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$1; Sp. for altar in Mexico, \$1. ....   | 2 00     | Mrs. Charles H. Graff, for "Charles H. Graff" scholarship, Cuttington College and Divinity-school, Africa, \$40; Sp. for "Netta R. Gilder" scholarship, Alaska, \$40. ....   | 80 00    |
| <i>St. James the Less</i> : Gen. ....  | 95 00    | Miss E. C. Washington, Gen. ....   | 5 00     |
| <i>St. Jude and The Nativity</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund. ....   | 5 00     | Miss Harriet M. Lay, Gen. ....   | 5 00     |
| <i>St. Luke's</i> (Germantown): Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$15; Sp. for "Kinsolving" scholarship, Brazil, \$10. ....  | 25 00    | Lucy H. Baird, Sp. to replace funds of St. Matthew's Hospital, Alaska, lost in bank failure at Fairbanks, Alaska, \$5; Sp. for famine sufferers in China, \$10. ....   | 15 00    |
| <i>St. Luke and The Epiphany</i> : Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil. ....  | 10 00    | Miss C. C. Biddle, \$25, Miss K. B. Vandervoort, \$10, Miss E. N. Vandervoort, \$10, Miss Meta Vandervoort, \$10, Sp. toward loss from failure of bank, Fairbanks, Alaska. ....  | 55 00    |
| <i>St. Mark's</i> : Gen., \$1,833.19; Sp. for St. Paul's College, Tokyo, \$10; Wo. Aux., work in Haiti, \$50; Miss M. M. H. Thomas, Sp. for St. Paul's College, Tokyo, \$200. ....   | 2,093 19 | G. R. Henderson, Sp. for maintenance of the "Emily Ritter Henderson Memorial" bed, Children's Ward, St. James's Hospital, Anking, Wuhu, at Dr. Woodward's disposal. ....   | 50 00    |
| <i>St. Mark's</i> (Frankford): Gen. ....   | 100 00   | Mrs. William W. Frazier, Sp. for Bishop Robinson, Nevada (of which to start a Sunday-school in one of the camps, \$25; to help Miss Marian Taylor, \$25), \$50; Sp. for Miss Pauline Colby, for lace-work, Duluth, \$25; Sp. for Miss Thackara for Good Shepherd Hospital, Fort Defiance, Arizona, \$25; Sp. for Deaconess Deane, Alaska, \$25; Sp. for Widely Loving Society, through Uta Hayashi, Osaka, Kyoto, \$25; Sp. through Mrs. L. H. Roots (of which for Station Class, Hankow, \$25; Station Class, Anking, Wuhu, \$25), \$50. .... | 200 00   |
| <i>St. Martin's-in-the-Fields</i> : Dom., 50 cents; Frn., \$20; Gen., \$204.78. ....   | 225 28   | "A. T. A." Sp. for Bishop Kinsolving, Brazil. ....   | 300 00   |
| <i>St. Martin's</i> (Oak Lane): Frn., \$8.76; Gen., \$24.43. ....  | 33 19    | Harold G. Pile, Sp. for R. E. Wood, Wuchang, Hankow, Building Fund. ....   | 5 00     |
| <i>St. Martin's</i> (Chestnut Hill): Sp. for Brazil. ....  | 486 00   | "A Friend", Sp. for Bishop Graves's work, Shanghai. ....   | 16 63    |
| <i>St. Mary's</i> (West): Wo. Aux., "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$5; Sp. for Bishop Kinsolving, Brazil, \$11. ....   | 16 00    | "A. S. A." Sp. for new buildings of St. Hilda's School, Wuchang, Hankow. ....  | 1,000 00 |
| <i>St. Matthias's</i> : Wo. Aux., "Richard Newton" scholarship, Collegiate and Divinity-school, Cuttington, Africa. ....   | 2 00     | Wo. Aux., Miss M. W. and W. Beaumont Whitney, Jr., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$10; "A Member" Sp. for "Bishop Kinsolving" scholarship, Brazil, \$5. ....  | 15 00    |
| <i>St. Michael's</i> (Germantown): Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$15; Sp. for "Kinsolving" scholarship, Brazil, \$5; Sp. for Bishop Kinsolving, Brazil, \$4; Sp. for Foreign Life Insurance Fund, \$5. ....  | 29 00    | POTTSTOWN—Christ Church: \$18.25, S. S., \$3, Gen. ....  | 21 25    |
| <i>St. Paul's Memorial</i> (Overbrook): Indian, \$5; Frn., \$3.25; Gen. (of which S. S., \$75), \$359.03. ....   | 367 28   | RADNOR—St. Martin's: Wo. Aux., "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$4; Sp. for Miss Neely, Tokyo, \$10; Sp. for "Kinsolving" scholarship, Brazil, \$5. ....   | 19 00    |
| <i>St. Paul's</i> (Aramingo): Gen. ....  | 28 00    | RIDLEY PARK—Christ Church: Dom. ....   | 5 00     |
| <i>St. Paul's</i> (Chestnut Hill): Frn., \$431.72; Gen., \$100; Wo. Aux., Training-school for Bible-women, Hankow, \$5; Training-school, Sendai, Tokyo, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$5. ....   | 551 72   | ROCKDALE—Calvary: Gen. ....  | 6 90     |
| <i>St. Peter's</i> (Germantown): Miss Sallie H. Greene, "Miss Greene's Bible-class" scholarship, St. John's School, West Africa, \$25; S. S., "H. H. Houston" scholarship, St. Mary's School, South Dakota, \$60; Bishop Rowe's work, Alaska, \$20; Bishop Payne Divinity-school, Southern Virginia, \$15; "St. Peter's" scholarship, Cuttington College and Divinity-school, Africa, \$40; Sp. for scholarship, Salt Lake, Utah, \$40; Sp. for Mr. Ishii's Orphanage, Tokyo, \$20. .... | 220 00   | WAYNE—St. Mary's Memorial: Gen., \$40.05; Wo. Aux., Sp. for "Bishop Kinsolving" scholarship, Brazil, \$5. ....   | 45 05    |
| <i>St. Peter's</i> : "A Member," Rev. Mr. Walke's salary, Tokyo, \$375; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Sp. for altar in Mexico, \$1. ....   | 381 00   | WYNCOBE—All Hallows' S. S.: Gen. ....  | 4 54     |
| <i>The Covenant</i> : Wo. Aux., Training-school, Sendai, Tokyo. ....   | 10 00    | MISCELLANEOUS—"A. S. B." Gen. ....   | 250 00   |
| <i>Church of the Saviour</i> (West): Wo.   |          | "A. T. A." Sp. for Bishop Rowe, Alaska Hope Association, "Elizabeth M. Graff" scholarship, St. Elizabeth's School, South Dakota. ....  | 60 00    |
|  |          | Diocesan Committee, Wo. Aux., Gen. Domestic Committee, Wo. Aux., salary of Domestic Missionary Bishop, \$1,700; hospital work, Alaska, \$21; Sp. for Bishop Brewer's Hospital, Montana, \$5. ....  | 79 30    |
|  |          |  | 1,726 00 |

Tuesday Missionary Bible-class, Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$50; "M. C., Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$50.. 100 00

### Pittsburgh

Ap. \$960.94; Sp. \$71.00

BELLEVUE—*Epiphany*: Gen. .... 100 00  
BROWNVILLE—*Christ Church*: Dom., \$8; Miss Mary A. Hogg, "Mary G. Rambo" scholarship, Girls' High School, Kyoto, \$50..... 58 00  
PITTSBURGH—*Ascension*: Wo. Aux., Sp. for salary of Miss Bennis, Morganton, Asheville. .... 30 00  
Calvary S. S.: Bishop Rowe's Class, Sp. for Bishop Rowe, Alaska..... 16 00  
Christ Church (Allegheny): "E. S. C." Gen. .... 100 00  
Emmanuel Church: Dom., \$31.25; Indian, \$31.25; Colored, \$31.25; Frn., \$31.25..... 125 00  
Trinity Church: Dom., \$375; Frn., \$125 ..... 500 00  
ROCHESTER—*Trinity Church S. S.*: Gen. .... 2 94  
WILKINSBURG—*St. Peter's*: Mrs. Susan Jones, Sp. for Church Extension Fund, Porto Rico..... 25 00  
MISCELLANEOUS—Mrs. Ormsby Phillips, Wo. Aux., "Ormsby Phillips" scholarship, St. John's University, Shanghai, \$50; "Clifford Stevenson" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25..... 75 00

### Quincy

Ap. \$26.83

ROCK ISLAND—*Trinity Church*: Gen.. 26 83

### Rhode Island

Ap. \$1,497.68; Sp. \$301.00

BARRINGTON—*St. John's*: For Alaska, \$5; Philippines, \$5; Japan, \$5; China, \$5..... 20 00  
BRISTOL—*St. Michael's*: Dom., \$50; Frn., \$50..... 100 00  
GREENVILLE—*St. Thomas's*: Gen..... 17 87  
MANVILLE—*Emmanuel Church*: Gen.. 19 74  
MIDDLETOWN—*Columbia Berkeley Memorial Chapel*: Woman's Guild, Gen. .... 50 00  
NEWPORT—*St. John's*: For Bishop McKim, Tokyo..... 75 00  
Trinity Church: Gen..... 95 03  
PORTSMOUTH—*St. Mary's*: Gen..... }  
Holy Cross: Gen..... } 4 22  
PROVIDENCE—*Church of the Redeemer*: Gen. .... 29 00  
St. James's: Gen..... 44 00  
St. John's: Dom., \$89.92; Frn., \$79.97; Gen., \$569.68..... 739 57  
Church of the Saviour: Dom., \$40.02; Frn., \$40.03..... 80 05  
TIVERTON—*Holy Trinity Mission*: Gen. 11 42  
WICKFORD—*St. Paul's*: Gen..... 36 78  
MISCELLANEOUS—Branch Wo. Aux., Indian Aid Department, for salary of a teacher in St. Elizabeth's School, South Dakota, \$100; Sp. for Vernal, Utah, \$301..... 401 00  
Junior Aux., Gen..... 50 00  
Babies' Branch, Kindergarten, Mayaguez, Porto Rico, \$12.50; Gen., \$12.50 ..... 25 00

### South Carolina

Ap. \$186.01; Sp. \$25.40

AIKEN—Eloise Williams, Sp. for the famine in China..... 1 00  
BRADFORD SPRINGS—*St. Philip's*: Gen. 6 00  
CAMDEN—*Grace*: Wo. Aux., Chinese Bible-woman in Hankow..... 5 00

CHARLESTOWN—*Grace*: Wo. Aux., for assistant for Miss McCullough, Porto Rico, \$2; M. E. Pinkney Fund, Bible-woman, Tokyo, \$3..... 5 00  
United Service of the S. S.'s in Holy Communion ..... 24 00  
St. Luke's: Junior Aux., Gen..... 7 00  
St. Paul's: Wo. Aux., assistant for Miss McCullough, Porto Rico, \$1; M. E. Pinkney Fund, Bible-woman, Tokyo, \$1; Chinese Bible-woman, Hankow, \$3; N. S. Wilson Day-school, Hankow, \$2; Gen., \$10; for Japanese Bible-woman, Kyoto, \$5..... 22 00  
CHERAW—"A Friend," for missions in Brazil ..... 5 00  
COLUMBIA—*Church of the Good Shepherd*: Wo. Aux., for N. S. Wilson Day-school, Hankow, \$2; assistant for Miss McCullough, Porto Rico, \$2 ..... 4 00  
Trinity Church: Babies' Branch, Gen.. 5 00  
EDGEFIELD—*Trinity Church*: Gen..... 3 75  
EDISTO ISLAND—*Trinity Church*: Wo. Aux., Gen..... 14 28  
FORT MOTTE—*St. Matthew's*: Gen..... 9 00  
GEORGETOWN—*Prince George* (Win-yah): Sp. to Bishop L. H. Roots, in Hankow..... 24 40  
LAURENS—*Epiphany*: Wo. Aux., Gen.. 25 00  
"E. B. S." Gen..... 4 00  
ORANGEBURG—*Church of the Redeemer*: Gen. .... 31 50  
RIDGE SPRING—*Grace*: Gen..... 1 50  
SUMMERVILLE—Mite-chest, Dom. and Frn. .... 5 00  
WALHALLA—*St. John's*: Gen..... 9 00

### Southern Ohio

Ap. \$1,427.86; Sp. \$150.00

CINCINNATI—*Calvary* (Clifton): Dom., \$200; Frn., \$55.70; "A Member," Gen., \$600..... 855 70  
Grace (Avondale): Gen..... 88 96  
St. Paul's Cathedral: Dom., \$122.05; Gen., \$30.50; Mr. Charles Lehmer, Sp. for Church Extension Fund, Porto Rico, \$50..... 202 55  
St. Stephen's (Winton Place) Gen..... 56 11  
"A Friend," for Bishop Rowe's work, Alaska ..... 2 00  
DAYTON—*Christ Church*: Gen..... 222 54  
GLENDALE—*Christ Church*: Frn..... 81 00  
GRANVILLE—Miss J. O. Rugg, Gen.... 1 00  
SPRINGFIELD—*Heavenly Rest*: Dom. and Frn..... 10 00  
ZANESVILLE—*St. James's Parish*: "Faith," for "Harry and Louise Memorial" scholarships, St. Mary's School, South Dakota..... 30 00  
MISCELLANEOUS—Wo. Aux., medical supplies, Bontoc, Philippine Islands, \$250; "Mary H. Rochester" scholarship, St. Mary's School, South Dakota, \$60; "Bishop Vincent" scholarship, St. John's University, Shanghai, \$50; "Bishop Jagger" scholarship, St. Mary's Hall, Shanghai, \$50; "May Jagger" scholarship, Collegiate and Divinity-school, Cuttington, Africa, \$40; scholarship, Hooker School, Mexico, \$100; Industrial School, Hashimoto, Kyoto, \$100; Cuba, \$50; Brazil, \$100; Sp. for "Ah Lam" scholarship, Priory School, Honolulu, \$100..... 900 00

### Southern Virginia

Ap. \$361.77; Sp. \$50.00

ACCOMAC Co.—Mr. James Walkley (Belle Haven), for China..... 5 00  
AUGUSTA Co.—*Emmanuel Church*: Dom. and Frn..... 84 43  
Edmund Berkeley, Dom. and Frn... 5 00

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|---|-------|
| BUCKINGHAM Co.—Tillotson Parish,<br>Emmanuel Church: Dom., \$1.68;<br>Frn., \$1.68.....   | 3 36  |
| CAMPBELL Co.—Grace Memorial<br>(Lynchburg): Gen.....  | 50 00 |
| St. Paul's (Lynchburg): Sp. for Rev.<br>H. St. George Tucker, for Building<br>Fund, St. Paul's College, Tokyo....   | 10 00 |
| CHARLOTTE Co.—Grace (Drakes<br>Branch): "A Member," Frn.....  | 5 00  |
| DINWIDDIE Co.—St. John's (Peters-<br>burg): (of which S. S., \$3.75) Gen.   | 28 75 |
| GREENVILLE Co.—Meherrin Parish,<br>Christ Church (Emporia): \$1.20;<br>Children's Christmas Offering, \$3.15.   | 4 35  |
| Grace: \$4.11, Gen.....   | 4 11  |
| ISLE OF WIGHT—Newport Parish,<br>Christ Church (Southfield): Gen.,<br>\$37.50; Wo. Aux., Sp. for support<br>of Sel Kobay Ashi, Osuga Orphan<br>Asylum, Tokyo, \$10..... | 47 50 |
| MECKLENBURG Co.—St. James's (Boyd-<br>ton): Gen.....  | 35 35 |
| MONTGOMERY Co.—St. Thomas's Parish<br>(Christiansburg): Gen.....  | 3 00  |
| NANSEMOND Co.—St. Paul's (Suffolk):<br>(1909-10) Gen.....   | 10 00 |
| NORFOLK Co.—St. Paul's (Norfolk):<br>Gen.....   | 12 92 |
| St. Peter's S. S. (Norfolk): Frn.....   | 3 00  |
| Mrs. John Letcher (Norfolk), Sp. for<br>"Taylor Holliday Hubbard" scholar-<br>ship, Holy Trinity Orphanage, Tokyo.  | 30 00 |
| PITTSYLVANIA Co.—J. D. Poindexter<br>(Danville), Gen.....   | 10 00 |
| PRINCESS ANNE Co.—Lynnhaven Parish,<br>Emmanuel Church (Kempville):<br>Gen.....   | 10 00 |
| ROANOKE Co.—St. John's (Roanoke):<br>Gen.....   | 50 00 |

## Springfield

|  |       |
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| Ap. \$90.00; Sp. \$7.00  |       |
| ALTON—St. Paul's: Wo. Aux., "A<br>Member," Gen.....  | 25 00 |
| DANVILLE—Holy Trinity Church: "A<br>Member," Gen.....  | 50 00 |
| SPRINGFIELD—St. Paul's: Wo. Aux.,<br>Gen.....  | 10 00 |
| WAVERLY—Christ Church: Miss Sophia<br>Watson, Colored, \$5; Sp. for Miss<br>Thackara's Hospital, Fort Defiance,<br>Arizona, \$5; Sp. for starving Chi-<br>nese, \$2..... | 12 00 |

## Tennessee

|   |       |
|---|-------|
| Ap. \$45.52   |       |
| MEMPHIS—Emmanuel Church S. S.:<br>Gen.....  | 2 25  |
| Church of the Good Shepherd: Wo.<br>Aux., for "Bishop Quintard" scholar-<br>ship, St. Mary's Hall, Shanghai....               | 1 00  |
| NASHVILLE—Advent: Wo. Aux., for<br>"Bishop Quintard" scholarship, St.<br>Mary's Hall, Shanghai, 50 cts.;<br>Gen., \$2.50..... | 3 00  |
| Christ Church: Junior Aux., Gen.....  | 20 00 |
| St. Peter's: Wo. Aux., Gen.....   | 7 00  |
| SEWANEE—Otey Memorial S. S.: Frn.....   | 3 02  |
| MISCELLANEOUS—Wo. Aux., "Bishop<br>Quintard" scholarship, St. Mary's<br>Hall, Shanghai, \$1.25; Gen., \$5.....                | 6 25  |

## Texas

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| Ap. \$469.51; Sp. \$87.00   |        |
| AUSTIN—St. David's: Gen.....  | 25 00  |
| EAGLE LAKE—Christ Church S. S.:<br>Sp. for St. Mary's Boarding-school<br>for Indian Girls of Rosebud Reserva-<br>tion.....              | 12 00  |
| GEORGETOWN—Grace: Gen.....  | 13 50  |
| HOUSTON—Christ Church: Gen., \$100;<br>Wo. Aux., \$40; for "Gertrude Aves"<br>scholarship, Hooker Memorial School,<br>Mexico, \$60..... | 200 00 |

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| Trinity Church: Gen. (of which Wo.<br>Aux., \$66), \$201; Wo. Aux., Sp. for<br>Bishop Aves's work in Mexico, \$75. | 276 00 |
| PORT ARTHUR—Christ Church Mission:<br>\$2.55, S. S., 85 cts., Gen.....   | 3 40   |
| WACO—St. Paul's: Gen.....  | 26 61  |

## Vermont

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| Ap. \$498.18                                 |        |
| BELLOWS FALLS—Immanuel Church:<br>Gen.....   | 14 73  |
| BENNINGTON—St. Peter's: Gen.....             | 52 00  |
| BURLINGTON—St. Paul's: Gen.....              | 200 00 |
| CHESTER—St. Luke's: Gen.....                 | 7 90   |
| GUILFORD—Christ Church: Gen.....             | 4 00   |
| MILTON—Trinity Church: Gen.....              | 2 72   |
| MONTPELIER—Christ Church: Gen.....           | 53 22  |
| NEWPORT—St. Mark's S. S.: Gen....            | 1 00   |
| RICHFORD—St. Ann's: Gen.....                 | 11 12  |
| SHERBURNE—Church of Our Saviour:<br>Gen..... | 4 00   |
| SHELBURNE—Trinity Church: Gen....            | 65 00  |
| ST. ALBANS—St. Luke's: Gen.....              | 36 75  |
| MISCELLANEOUS—Enrolment Fund, Gen.           | 45 74  |

## Virginia

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| Ap. \$411.03; Sp. \$46.50  |       |
| ALBEMARLE Co.—Christ Church (Char-<br>lottesville): Junior Aux., Sp. for<br>Miss Bull, Kyoto, for support of<br>Tama San.....  | 20 00 |
| Grace (Campbell): \$20.63, S. S., \$1.41,<br>Frn.....  | 22 04 |
| St. Paul's S. S. (Troy): Hospital<br>work in China among children.....   | 10 16 |
| ALEXANDRIA Co.—Christ Church (Alex-<br>andria): Mrs. E. S. W. Howard, Wo.<br>Aux., Sp. for Dr. A. W. Tucker,<br>Shanghai, \$5; Sp. for Rev. H. St.<br>George Tucker, Tokyo, \$5..... | 10 00 |
| St. Paul's (Alexandria): Frn., \$1;<br>Gen., \$59.26.....  | 60 26 |
| CULPEPER Co.—Slaughter Parish, All<br>Saints' Memorial Chapel: Wo. Aux.,<br>Sp. for famine sufferers in China...   | 6 50  |
| FAIRFAX Co.—Truro Parish, Pohick<br>and Olivet Churches: Gen.....  | 10 00 |
| FAUQUIER Co.—Grace (Casanova):<br>Gen.....   | 12 98 |
| Whittle Parish, Grace: \$15, Gen.....  | 30 00 |
| Whittle Parish, Trinity Church: \$9,<br>Gen.....   |       |
| Whittle Parish, Whittle Chapel, \$6,<br>Gen.....   |       |
| FREDERICK Co.—Christ Church (Win-<br>chester): Frn.....  | 75 00 |
| GREENE Co.—Whittle Memorial and<br>Mission: Gen.....   | 34 24 |
| HENRICO Co.—Monumental S. S. (Rich-<br>mond): Brazil.....  | 7 42  |
| St. Mark's (Richmond): Gen.....  | 19 30 |
| LOUISA Co.—Green Spring Parish, St.<br>John's: Gen.....  | 16 00 |
| Green Spring Parish, St. John's<br>Chapel: Gen.....  | 12 00 |
| MATTHEWS Co.—Kingston Parish: Es-<br>tate of Mrs. C. C. Murray, Frn.....   | 5 00  |
| PRINCE WILLIAM Co.—Wo. Aux., Miss<br>Louise Cockerille (Haymarket), Frn.   | 5 00  |
| RICHMOND Co.—Emmanuel Church<br>(Emmerton): Junior Aux., Sp. for<br>Miss E. P. Barber's work, Anking,<br>Wuhu, at her discretion.....  | 10 00 |
| SPOTTSYLVANIA Co.—St. George's<br>(Fredericksburg): \$77.13, S. S., \$5,<br>Gen.....   | 82 13 |
| WESTMORELAND Co.—Cople Parish:<br>Frn.....   | 9 50  |

## Washington

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| Ap. \$1,156.07; Sp. \$237.09   |       |
| WASHINGTON—Ascension (D. C.): Wo.<br>Aux., Sp. for Miss Woods, Alaska,<br>\$5; Sp. for Colored Missions, Bailey's<br>Cross Roads, Virginia, \$5..... | 10 00 |



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| <i>Christ Church Parish</i> (Georgetown):             |        |  |
| Gen. ....   | 50 00  |  |
| <i>Epiphany</i> : "Anonymous," Gen. ....              | 300 00 |  |
| <i>St. John's</i> (Georgetown): Wo. Aux.,             |        |  |
| Tokyo, \$10; Brazil, \$5; "M.," Rev.                  |        |  |
| George Murdock" (In Memoriam)                         |        |  |
| scholarship, St. Elizabeth's School,                  |        |  |
| South Dakota, \$60; "Sophia Hutch-                    |        |  |
| inson" scholarship, Girls' Training                   |        |  |
| Institute, St. Paul's River, Africa,                  |        |  |
| \$25; Sp. for "Burnett Memorial"                      |        |  |
| scholarship, Layton, Utah, \$40; Sp.                  |        |  |
| for "Beverly Murray" scholarship,                     |        |  |
| St. Paul's School, Lawrenceville,                     | 165 00 |  |
| Southern Virginia, \$25. ....                         | 30 00  |  |
| <i>Incarnation</i> : Dom., \$15; Frn., \$15. ....     | 20 00  |  |
| <i>National Cathedral</i> : School for Girls,         | 300 00 |  |
| Missionary Society, Gen. ....                         | 50 00  |  |
| <i>Rock Creek Parish</i> : Gen. ....                  | 31 29  |  |
| <i>St. Alban's</i> : Wo. Aux., Bible-woman,           | 10 09  |  |
| Shanghai. ....  | 200 00 |  |
| <i>St. James's</i> : Gen., \$21.29; In Memor-         | 10 00  |  |
| iam "M. H. A.," St. Augustine's                       | 9 14   |  |
| School, Raleigh, North Carolina, \$5;                 |        |  |
| St. Paul's Industrial School, Law-                    |        |  |
| renceville, Southern Virginia, \$5. ....              | 7 00   |  |
| <i>St. John's</i> : Archdeaconry Offering, Sp.        | 24 61  |  |
| for Bishop Kinsolving, Brazil. ....                   | 10 00  |  |
| <i>St. Margaret's</i> : Gen. ....                     | 10 03  |  |
| <i>St. Mark's</i> : Men's Missionary League,          | 1 00   |  |
| Sp. for Bishop Rowe, Alaska. ....                     |        |  |
| <i>St. Agnes's Chapel</i> : Gen. ....                 | 15 00  |  |
| <i>Trinity Church</i> : Sidney W. Wallace,            | 100 00 |  |
| \$2, "A Member," Wo. Aux., \$5, Sp.                   | 20 00  |  |
| toward replacing money lost in bank                   | 10 00  |  |
| failure at Fairbanks, Alaska. ....                    | 10 00  |  |
| S. S. Rally of Grace, St. John's and                  |        |  |
| Christ Churches, of Georgetown                        |        |  |
| Parish, Gen. ....                                     | 10 00  |  |
| Mrs. Alfred Holmead, Bishop Rowe's                    |        |  |
| work, Alaska. ....                                    |        |  |
| Offering of the late Miss E. O. Pen-                  |        |  |
| dleton (Takoma Park), \$5.03, "A                      |        |  |
| Friend," \$5, Gen. ....                               |        |  |
| Walter L. Luttgen, Gen. ....                          |        |  |
| "A Friend," rent of mission house,                    |        |  |
| Santurce, Porto Rico, \$10; Sp. for                   |        |  |
| Bishop Van Buren, Porto Rico, at                      |        |  |
| his discretion, \$5. ....                             |        |  |
| M. C. Buckingham, Sp. for Church                      |        |  |
| Extension Fund, Porto Rico. ....                      |        |  |
| Lawrence R. Lee, Sp. for Lee                          |        |  |
| Memorial Fund, Anking, Wuhu. ....                     |        |  |
| MONTGOMERY Co.— <i>St. John's</i> (Be-                |        |  |
| thesda): Dom. and Frn. ....                           |        |  |
| MISCELLANEOUS—Wo. Aux., Sp. for                       |        |  |
| Mrs. Wetmore, for Christ School,                      |        |  |
| Arden, Asheville. ....                                |        |  |
| <b>Western Massachusetts</b>                          |        |  |
| <i>Ap.</i> \$799.25; Sp. \$121.25                     |        |  |
| <i>ADAMS</i> — <i>St. Mark's</i> : Gen., \$55; Wo.    |        |  |
| Aux., Sp. for Rev. W. J. Cuthbert's                   |        |  |
| Building Fund, Kyoto, \$2.50. ....                    |        |  |
| <i>ATHOL</i> — <i>St. John's</i> : Wo. Aux., Sp. for  |        |  |
| Rev. W. J. Cuthbert's Building Fund,                  |        |  |
| Kyoto. ....   |        |  |
| <i>CHICOPEE</i> — <i>Grace</i> : Wo. Aux., St. Paul's |        |  |
| School, Lawrenceville, Southern Vir-                  |        |  |
| ginia, \$2.50; St. Augustine's School,                |        |  |
| Raleigh, North Carolina, \$2.50;                      |        |  |
| Alaska Supply Fund, \$2. ....                         |        |  |
| <i>CLINTON</i> — <i>Church of the Good Shep-</i>      |        |  |
| <i>herd</i> : Wo. Aux., St. Augustine's               |        |  |
| School, Raleigh, North Carolina,                      |        |  |
| \$5; St. Paul's School, Lawrenceville,                |        |  |
| Southern Virginia, \$5; Alaska Sup-                   |        |  |
| ply Fund, \$5; Bible-woman, Hankow,                   |        |  |
| \$5; Sp. for Foreign Insurance Fund,                  |        |  |
| \$2; Sp. for Rev. W. J. Cuthbert's                    |        |  |
| Building Fund, Kyoto, \$2. ....                       |        |  |
| <i>EASTHAMPTON</i> — <i>St. Philip's</i> : Wo. Aux.,  |        |  |
| Sp. for Foreign Insurance Fund. ....                  |        |  |
| <i>FITCHBURG</i> — <i>Christ Church</i> : Gen.,       |        |  |
| \$100; Wo. Aux., Japanese Bible-                      |        |  |
| woman, Honolulu, \$5; Philippine                      |        |  |
| Insurance, \$2.50; mountain whites,                   |        |  |
| Asheville, \$2.50; Alaska Supply                      |        |  |
| Fund, \$10; St. Augustine's School,                   |        |  |
| Raleigh, North Carolina, \$5; St.                     |        |  |
| Paul's School, Lawrenceville, South-                  |        |  |
| ern Virginia, \$5; Cathedral School,                  |        |  |
| Havana, Cuba, \$5; Bible-woman,                       |        |  |
| Hankow, \$5; Sp. for Rev. W. J.                       |        |  |
| Cuthbert's Building Fund, Kyoto,                      |        |  |
| \$2.50. ....  |        |  |
| <i>GREAT BARRINGTON</i> — <i>St. James's</i> : Wo.    |        |  |
| Aux., Bible-woman, Hankow. ....                       |        |  |
| <i>GREENFIELD</i> — <i>St. James's</i> : Gen., \$32;  |        |  |
| Wo. Aux., Bible-woman, Hankow, \$5;                   |        |  |
| Cathedral School, Havana, Cuba, \$2;                  |        |  |
| Sp. for Rev. W. J. Cuthbert's Build-                  |        |  |
| ing Fund, Kyoto, \$2. ....                            |        |  |
| <i>HOLYOKE</i> — <i>St. Paul's</i> : Gen. (Apportion- |        |  |
| ment, 1909-10), \$100; Wo. Aux., Sp.                  |        |  |
| for Rev. W. J. Cuthbert's Building                    |        |  |
| Fund, Kyoto, \$5. ....                                |        |  |
| <i>MILLVILLE</i> — <i>St. John's</i> : Gen. ....      |        |  |
| <i>MUNSON</i> — <i>All Saints'</i> : Wo. Aux., Bible- |        |  |
| woman, Hankow. ....                                   |        |  |
| <i>NORTH ADAMS</i> — <i>St. John's</i> : Wo. Aux.,    |        |  |
| Sp. for Rev. W. J. Cuthbert's Build-                  |        |  |
| ing Fund, Kyoto. ....                                 |        |  |
| <i>NORTHAMPTON</i> — <i>Burnham School</i> : Gen.     |        |  |
| <i>NORTH BROOKFIELD</i> — <i>Christ Memorial</i> :    |        |  |
| Wo. Aux., Alaska Supply Fund, \$2;                    |        |  |
| Bible-woman, Hankow, \$2.65; Jap-                     |        |  |
| anese Bible-woman, Honolulu, \$2. ....                |        |  |
| <i>OXFORD</i> — <i>Grace</i> : Dom. and Frn. ....     |        |  |
| <i>PALMER</i> — <i>St. Mary's</i> : Wo. Aux., Bible-  |        |  |
| woman, Hankow. ....                                   |        |  |
| <i>PITTSFIELD</i> — <i>St. Stephen's</i> : Wo. Aux.,  |        |  |
| Japanese Bible-woman, Honolulu,                       |        |  |
| \$5; Alaska Supply Fund, \$5; St.                     |        |  |
| Augustine's School, Raleigh, North                    |        |  |
| Carolina, \$2.50; St. Paul's School,                  |        |  |
| Lawrenceville, Southern Virginia,                     |        |  |
| \$2.50; salary of Miss Bull, Kyoto,                   |        |  |
| \$25; Bible-woman, Hankow, \$5;                       |        |  |
| Sp. for Rev. W. J. Cuthbert's                         |        |  |
| Building Fund, Kyoto, \$6. ....                       |        |  |
| "M. B.," Sp. for St. Mary's School,                   |        |  |
| Rosebud, South Dakota. ....                           |        |  |
| <i>ROCHDALE</i> — <i>Christ Church</i> : Gen. ....    |        |  |
| <i>SHELburne Falls</i> —Mrs. F. C. H.                 |        |  |
| Wendel, work in Cape Palmas,                          |        |  |
| Africa, and parts adjacent, \$2; Rev.                 |        |  |
| F. C. H. Wendel, Sp. at Bishop                        |        |  |
| Ferguson's discretion, Africa, \$1. ....              |        |  |
| <i>SPRINGFIELD</i> — <i>All Saints'</i> : Wo. Aux.,   |        |  |
| Sp. for Rev. W. J. Cuthbert's Build-                  |        |  |
| ing Fund, Kyoto. ....                                 |        |  |
| <i>Christ Church</i> : Wo. Aux., Sp. for Rev.         |        |  |
| W. J. Cuthbert's Building Fund,                       |        |  |
| Kyoto. ....   |        |  |
| <i>St. Peter's</i> : Wo. Aux., Sp. for Rev. W.        |        |  |
| J. Cuthbert's Building Fund, Kyoto.                   |        |  |
| <i>STOCKBRIDGE</i> — <i>St. Paul's</i> : Gen., \$75;  |        |  |
| "Phillips Brooks" (Graduate) schol-                   |        |  |
| arship, South Dakota, \$60; Sp. for                   |        |  |
| "Orphan" scholarship, Utah, \$40;                     |        |  |
| Wo. Aux., Philippine Insurance, \$5;                  |        |  |
| Japanese Bible-woman, Honolulu,                       |        |  |
| \$10; mountain whites, Asheville, \$3;                |        |  |
| Alaska Supply Fund, \$18; St. Au-                     |        |  |
| gustine's School, Raleigh, North                      |        |  |
| Carolina, \$8.50; St. Paul's School,                  |        |  |
| Lawrenceville, Southern Virginia,                     |        |  |
| \$8.50; Bible-woman, Hankow, \$10;                    |        |  |
| Cathedral School, Havana, Cuba, \$8;                  |        |  |
| Sp. for Foreign Insurance Fund, \$5;                  |        |  |
| Sp. for Rev. W. J. Cuthbert's Build-                  |        |  |
| ing Fund, Kyoto, \$5. ....                            |        |  |
| <i>WARE</i> — <i>Trinity Church</i> : Gen. ....       |        |  |
| <i>WEBSTER</i> — <i>Reconciliation</i> : Wo. Aux.,    |        |  |
| Bible-woman, Hankow, \$3.50; Sp.                      |        |  |
| for Rev. W. J. Cuthbert's Building                    |        |  |
| Fund, Kyoto, \$2.50. ....                             |        |  |
| <i>WINCHENDON</i> — <i>Emmanuel Church</i> : Wo.      |        |  |
| Aux., St. Paul's School, Lawrence-                    |        |  |
| ville, Southern Virginia, \$1; St. Au-                |        |  |

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| gustine's School, Raleigh, North Carolina, \$1; Philippine Insurance, \$1; Alaska Supply Fund, \$1; Cathedral School, Havana, Cuba, \$1..  | 5 00   |
| WORCESTER— <i>All Saints'</i> : Wo. Aux., Bible-woman, Hankow, \$50; "Eliza A. Vinton" scholarship, \$25, "Hannah K. Tiffany" scholarship, \$25, both in Girls' Training Institute, St. Paul's River, Africa; Cathedral School, Havana, Cuba, \$20; Sp. for Foreign Insurance Fund, \$5; Sp. for Rev. W. J. Cuthbert's Building Fund, Kyoto, \$10..... | 135 00 |
| St. Mark's: Wo. Aux., Sp. for Rev. W. J. Cuthbert's Building Fund, Kyoto .....   | 5 00   |

**Western Michigan**

Ap. \$109.05; Sp. \$10.00

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| BATTLE CREEK— <i>St. Thomas's</i> : Gen....                                    | 10 00 |
| GRAND HAVEN— <i>Akeley Hall</i> : Gen....                                      | 2 20  |
| HASTINGS— <i>Emmanuel Church</i> : Gen....                                     | 24 20 |
| MT. PLEASANT— <i>St. John's S. S.</i> : Dom. and Frn. ....                     | 65    |
| NILES— <i>Trinity Church</i> : Gen. ....                                       | 22 00 |
| MISCELLANEOUS—"Anonymous," Gen., \$50; Sp. for Chinese Famine Fund, \$10 ..... | 60 00 |

**Western New York**

Ap. \$1,346.54; Sp. \$456.50

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|---|--------|
| BATH— <i>St. Thomas's</i> : Dom., \$25; "A Communicant," support of a Bible-reader, Hankow, \$30; Mrs. John Davenport, Gen., \$40.....  | 95 00  |
| BELFAST— <i>Grace</i> : Frn. ....   | 3 05   |
| BUFFALO— <i>Ascension</i> : Sp. for relief of workers, Alaska, affected by bank failure, Fairbanks, \$33; Sp. for Fairbanks, Alaska, \$54.85.....   | 87 85  |
| Church of the Good Shepherd: Wo. Aux., "Charles F. Walker Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for life insurance of Rev. J. J. Chapman, Kyoto, \$50; Sp. for life insurance of Rev. L. B. Ridgely, Hankow, \$50.. | 125 00 |
| Grace: Sp. for Fairbanks, Alaska.....   | 19 00  |
| St. John's: Gen. ....   | 77 27  |
| St. Mary's: Sp. for Fairbanks, Alaska.  | 33 00  |
| St. Paul's: "Two mite-chests," Dom., \$36; Mrs. John W. Jacobs, Wo. Aux., Sp. for Rev. L. H. Buisch, Alaska, \$10 .....   | 46 00  |
| Trinity Church: Dom., \$451.18; Sp. for Fairbanks, Alaska, \$31.15.....   | 482 33 |
| "A Friend," Sp. for Fairbanks, Alaska .....   | 10 00  |
| Junior Aux., Sp. for Fairbanks, Alaska .....  | 10 00  |
| St. Margaret's: Alumni, Sp. for Fairbanks, Alaska.....  | 10 00  |
| CLYDE— <i>St. John's</i> : Gen. ....  | 6 00   |
| GENEVA— <i>Trinity Church</i> : Dom. ....   | 238 81 |
| L. Clark, Sp. for famine sufferers, China .....   | 5 00   |
| W. Clark, Sp. for famine sufferers, China .....   | 15 00  |
| Miss C. M. Cammann, Sp. for Rev. Dr. Correll's work, Kyoto.....   | 25 00  |
| "C," Sp. for Bishop Rowe, for account bank failure, Fairbanks, Alaska, \$10; Chinese famine sufferers, \$10.....  | 20 00  |
| HAMMONDSPOET— <i>St. James's</i> : Gen. ....  | 15 00  |
| HONEOYE FALLS— <i>St. John's</i> : Wo. Aux., Gen. ....  | 5 00   |
| HORNELL— <i>Christ Church</i> : Sp. for Rev. Mr. Buisch, Fairbanks, Alaska (of which S. S., \$5.25) .....   | 20 50  |
| JAMESTOWN— <i>St. Luke's</i> : Gen. ....  | 54 17  |
| NIAGARA FALLS— <i>St. Ambrose's</i> : Chapter of De Veaux College, Dom. and Frn. ....   | 1 60   |
| NORTH TONAWANDA— <i>St. Mark's</i> :  |        |

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| Dom., \$19.94; Frn., \$20.95.....  | 40 89  |
| PALMYRA—"A Friend," Gen. ....  | 5 00   |
| PITTSFORD— <i>Christ Church</i> : support of St. James's Hospital, Anking, Wuhu .....  | 12 12  |
| ROCHESTER— <i>Grace</i> : Sp. for Chinese famine sufferers.....  | 5 00   |
| St. Luke's: Girls' Friendly Society, Christmas Offering, Sp. for Miss Edwards, Vernal, Utah, toward furnishing mission house.....  | 5 00   |
| S. S. Collection at Union Service, Gen. ....   | 5 45   |
| MISCELLANEOUS—Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$125; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; Gen., \$100; Sp. for Bishop Graves's life insurance, Shanghai, \$50..... | 325 00 |

**West Texas**

Ap. \$26.00

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| BEEVILLE— <i>St. Philip's</i> : Gen. ....          | 5 00  |
| GONZALES— <i>Church of the Messiah</i> : Gen. .... | 21 00 |

**West Virginia**

Ap. \$235.32; Sp. \$20.00

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| BELINGTON— <i>Trinity Church</i> : Gen. ....   | 5 00   |
| CHARLESTOWN— <i>Zion</i> : Gen. ....   | 40 84  |
| Dr. D. W. and Mrs. Border, Sp. for Rev. E. J. Lee, Wuhu, for support and education of Chinese boy, "Job" ..... | 20 00  |
| FAIRMONT— <i>Christ Church</i> : Dom., \$20; Frn., \$20 .....  | 40 00  |
| FORT SPRING— <i>Church of the Holy Comforter</i> : Gen. ....   | 1 50   |
| GRAPE ISLAND—Mrs. R. H. Browse, China .....  | 10 00  |
| LEWISBURG— <i>St. James's</i> : Gen. ....  | 2 85   |
| MONTGOMERY— <i>Calvary</i> : Gen. ....   | 16 00  |
| PARKERSBURG— <i>Church of the Good Shepherd</i> : \$100, S. S., \$5, Gen. ....                                 | 105 00 |
| RONCEVERTE— <i>Incarnation</i> : Dom., \$5.25; S. S., Gen., 63 cents.....                                      | 5 83   |
| ST. ALBANS— <i>St. Mark's</i> : Gen. ....  | 8 25   |

**Missionary Districts****Alaska**

Ap. \$81.75

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| ANVIK— <i>Christ Church</i> : Junior Aux., Gen. .... | 25    |
| TANANA— <i>Church of Our Saviour</i> : Gen. ....     | 39 50 |
| St. James's: Gen. ....                               | 37 00 |
| WRANGELL— <i>St. Philip's</i> : Gen. ....            | 5 00  |

**Asheville**

Ap. \$225.12

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| ASHEVILLE— <i>Trinity Church</i> : Gen. ....                           | 54 25  |
| BILTMORE— <i>All Souls</i> : Dom. ....                                 | 150 00 |
| BREVARD— <i>St. Philip's</i> : Dom. ....                               | 8 35   |
| GRACE— <i>Grace</i> : Dom., \$1.60; Frn., \$1.85 .....                 | 3 45   |
| SHELBY— <i>Church of the Redeemer</i> : Dom., \$1; Frn., \$1.....      | 2 00   |
| YADKIN VALLEY— <i>Chapel of Rest</i> : Dom., \$3.54; Frn., \$3.53..... | 7 07   |

**Eastern Oklahoma**

Ap. \$27.10

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|---|-------|
| CHELSEA— <i>Church of the Redeemer</i> : Gen. ....  | 10 95 |
| MCALISTER— <i>All Saints' S. S.</i> : Gen. ....   | 2 00  |
| TAHLEQUAH— <i>All Saints'</i> : Gen. ....   | 1 65  |
| TULSA— <i>Trinity Church</i> : "Three Friends," for Boone University, Wuchang, Hankow ..... | 10 00 |
| WAGONER— <i>St. James's</i> : Gen. ....   | 2 50  |

**Eastern Oregon**

Ap. \$4.25

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| PENDLETON— <i>Church of the Redeemer S. S.</i> : Gen. .... | 4 25 |
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**Honolulu**

Ap. \$396.92

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| HONOLULU— <i>Holy Trinity Church</i> : Gen.                            | 3 00   |
| St. Andrew's Cathedral: \$261.92, Hawaiian congregation, \$23.25, Gen. | 285 17 |
| St. Clement's: Gen.  | 28 00  |
| St. Peter's (Chinese): Gen.  | 19 60  |
| KOHALA—St. Augustine's: Gen.   | 13 65  |
| KULA—St. John's (Chinese): Gen.  | 2 00   |
| LAHAINA— <i>Holy Innocents'</i> : Gen.                                 | 12 10  |
| LAUPAHOEHOE—Papaaloo—Gen.  | 3 00   |
| MAKAPALA—St. Paul's (Chinese): Gen.                                    | 4 40   |
| MOILILI—St. Mary's: Gen.   | 2 00   |
| WAILUKU—Church of the Good Shepherd: Gen.                              | 20 00  |
| MISCELLANEOUS—Gen.   | 4 00   |

**Idaho**

Ap. \$15.00

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| CALDWELL—St. David's: Gen.               | 6 45 |
| NAMPA—Grace: \$6.75, S. S., \$1.80, Gen. | 8 55 |

**Kearney**

Ap. \$43.25; Sp. \$17.40

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|---|-------|
| GIBBON—St. Agnes's: Gen.                                | 4 00  |
| HASTINGS—St. Mark's: Sp. for St. Paul's College, Tokyo. | 17 40 |
| LEXINGTON—St. Peter's: Gen.                             | 11 25 |
| LOUP CITY—Gen.  | 2 00  |
| MCCOOK—St. Alban's S.S. and friends: Gen.               | 2 00  |
| ORD—St. John's: Gen.                                    | 2 00  |
| RED CLOUD—Grace: Gen.                                   | 10 00 |
| RIVERTON—Gen.   | 1 00  |
| ST. PAUL— <i>Holy Trinity Church</i> : Gen.             | 7 00  |
| WOOD RIVER—St. James's: Gen.                            | 4 00  |

**New Mexico**

Ap. \$65.70

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| ALBUQUERQUE—St. John's: Gen.                  | 7 20  |
| HILLSBORO—Christ Church: Gen.                 | 2 50  |
| PECOS—St. Mark's Mission: Gen.                | 4 50  |
| SANTE FE— <i>Holy Faith</i> : Gen.            | 40 00 |
| SILVER CITY—Church of the Good Shepherd: Gen. | 6 50  |
| TUCUMCARI—St. Michael's Guild, Gen.           | 5 00  |

**North Dakota**

Ap. \$151.16; Sp. \$40.00

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| CANNON BALL—Gen.   | 21 80 |
| DEVIL'S LAKE—Advent: Gen.  | 20 71 |
| ESMOND—Gen.  | 3 00  |
| FARGO—Gethsemane Cathedral: Gen.   | 16 50 |
| Wo. Aux., Sp. for Bishop Rowe's "Red Dragon," \$2; Alaska, \$10; Sp. for Dr. Mary Glenton, toward a bed in the hospital, Wuchang, Hankow, \$30 | 40 00 |
| JAMESTOWN—Grace: Gen.  | 6 25  |
| LARIMORE—St. John's: Gen.  | 20 00 |
| MCCUSKY—Gen.   | 4 00  |
| MAYVILLE—Calvary: Gen.   | 3 00  |
| MINNEAPOLIS—Grace: Gen.  | 25 00 |
| NEW ROCKFORD—St. Timothy's: Gen.   | 5 00  |
| PARK RIVER—St. Peter's: Gen.   | 1 00  |
| RED HALL—St. Gabriel's: Gen.   | 3 50  |
| RUGBY—St. Paul's: Gen.   | 16 40 |
| WAHPETON—Trinity Church: Gen.  | 5 00  |

**Oklahoma**

Ap. \$14.25

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| OKLAHOMA CITY—Church of the Redeemer: \$3, S. S., \$1.25, Gen. | 4 25  |
| MISCELLANEOUS—"Thankful," Gen.                                 | 10 00 |

**Olympia**

Ap. \$32.70

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| TACOMA— <i>Holy Communion</i> (1909-10): Gen. | 32 70 |
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**Porto Rico**

Ap. \$8.63

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| PONCE— <i>Holy Trinity Church</i> : Gen. | 8 63 |
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**Salina**

Ap. \$11.45

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| MEDICINE LODGE—St. Mark's S.S.: Gen. | 1 45  |
| MISCELLANEOUS—Babies' Branch, Gen.   | 10 00 |

**San Joaquin**

Ap. \$1.80

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| SONORA—St. James's S. S.: Gen. | 1 80 |
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**South Dakota**

Ap. \$55.35; Sp. \$3.00

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| CHAMBERLAIN—Christ Church: Gen.   | 4 35 |
| FAIRFAX—Trinity Mission: Gen.   | 1 45 |
| GETTYSBURG—Christ Church: Dom.  | 7 00 |
| and Frn.  |      |
| KASPER—St. Stephen's Mission: Dom.  | 4 00 |
| and Frn.  |      |
| MITCHELL—St. Mary's Mission S. S.: Gen.   | 77   |
| ST. JOHNS FALLS—All Saints' School: Bishop Brent's class, Sp. for Bishop Brent's work | 3 00 |
| PINE RIDGE AGENCY—Christ Church: Gen.   | 40   |
| Epiphany: Gen.  | 25   |
| Grace: Gen.   | 2 50 |
| Holy Cross: Gen.  | 1 06 |
| Church of the Messiah: Gen.   | 1 11 |
| St. James's: Gen.   | 91   |
| St. John's: Gen.  | 70   |
| St. Julia's: Gen.   | 1 82 |
| St. Luke's: Gen.  | 2 10 |
| St. Mark's: Gen.  | 1 51 |
| St. Mary's: Gen.  | 1 37 |
| St. Mary's (Sand Hills): Gen.   | 2 01 |
| St. Matthew's: Gen.   | 1 08 |
| St. Paul's: Gen.  | 8 80 |
| St. Peter's: Gen.   | 1 11 |
| St. Thomas's: Gen.  | 1 05 |
| Trinity Station: Frn.   | 50   |
| CORN CREEK DISTRICT—Faith Station: Frn.   | 60   |
| Gethsemane: Frn.  | 1 10 |
| Hope Station: Frn.  | 1 10 |
| Inestimable Gift: Frn.  | 4 50 |
| Church of the Mediator: Frn.  | 80   |
| St. Barnabas's: Frn.  | 1 50 |

**Southern Florida**

Ap. \$46.21

|  |       |
|--|-------|
| MISCELLANEOUS—Junior Aux., Gen.        | 8 21  |
| Babies' Branch: Dom., \$19; Frn., \$19 | 38 00 |

**Spokane**

Ap. \$5.20

|                      |      |
|----------------------|------|
| DAYTON—Grace: Gen.   | 2 70 |
| ROSLYN—Calvary: Gen. | 2 50 |

**Utah**

Ap. \$23.20; Sp. \$10.00

|   |       |
|---|-------|
| GARFIELD—All Souls': Sp. to Rev. S. H. Littell, Hankow, for support of a boy named Cary Tsen. | 10 00 |
| LOGAN—St. John's: Gen.  | 3 95  |
| SALT LAKE CITY—Rowland Hall, Gen.   | 6 25  |
| L. S. Austin, missions in Japan.  | 10 00 |
| SPRINGVILLE—St. James's: Gen.   | 3 00  |

**Wyoming**

Ap. \$57.33

|   |       |
|---|-------|
| BASIN—Dom.                                  | 75    |
| CHEYENNE—St. Mark's S. S.: Gen.             | 4 15  |
| CODY—Christ Church: Gen.                    | 12 13 |
| DOUGLAS—Christ Church: Gen.                 | 12 75 |
| EVANSTON—St. Paul's: Wo. Aux., Frn.         | 5 00  |
| FORT YELLOWSTONE—Captain S. B. Arnold, Gen. | 2 00  |
| LANDER—Trinity Church: Gen.                 | 2 30  |
| MILFORD—St. Paul's: Gen.                    | 1 70  |
| SARATOGA—St. Barnabas's: Wo. Aux., Gen.     | 5 00  |
| SAVERY—"M., Gen.                            | 4 95  |
| SHERIDAN—St. Peter's: Wo. Aux., Gen.        | 5 00  |
| THERMOPOLIS—Dom.                            | 1 55  |



**Foreign Missionary Districts**

Ap. \$122.50; Sp. \$10.00

|  |        |
|--|--------|
| <i>Africa, Liberia</i> —Wo. Aux., "A Friend," salary of Miss Ida N. Porter, Shanghai .....                         | 112 50 |
| <i>Cuba, Havana</i> —"A Friend," Sp. for Mrs. Jeffroy's work in Beaufort, East Carolina, at St. Paul's School..... | 10 00  |

**Miscellaneous**

|   |           |
|---|-----------|
| Ap. \$20,787.36; Sp. \$2,145.82; Sp. Dep. \$89.05   |           |
| Interest, Dom., \$2,855.95; Frn., \$3,092.05; Gen., \$7,319.85; Dom. and Frn., \$980.38; Sp., \$798.82; Specific Deposit, \$89.05 ..... | 15,136 10 |
| United Offering, Wo. Aux., Dom., \$3,000; Frn., \$3,000 .....   | 6,000 00  |
| Miscellaneous, U. S., St. Leger Fund, Sp. for Bishop Thomas, for Building Fund of Bishop Randall Hospital, Lander, Wyoming .....        | 1,000 00  |
| Guild of St. Barnabas for Nurses for Miss Agnes Bolster's salary, Alaska League for Eastern Oregon, Sp. for                             | 500 00    |

|  |        |
|--|--------|
| Bishop Paddock, Eastern Oregon....   | 325 00 |
| Mite-chest, No. 29,405, Dom., \$9.78; Family Missionary Box 5,726; Frn., \$13.67 ..... | 23 45  |
| Through Deaconess Phelps, Sp. for St. Hilda's Building Fund, Hankow..                  | 22 00  |
| "A Friend," Gen. ....  | 10 00  |
| "A Friend of Missions," Gen. ....  | 4 68   |
| "Anonymous," Gen. ....   | 1 00   |

**Legacies**

Ap. \$53,551.70

|   |              |
|---|--------------|
| MICH., DETROIT — Estate of John S. Minor, to be invested, income to be used two-thirds for Dom. and one-third for Frn. .... | 51,365 42    |
| N. Y., NEW YORK—Estate of Miss Ella Louise Stockwell, to the Society....  | 978 28       |
| W. N. Y., BUFFALO — Estate of Mrs. Charles H. Smith, Dom., \$604; Frn., \$604 .....   | 1,208 00     |
| Receipts for the month.....   | \$162,411 42 |
| Amount previously acknowledged..  | 553,376 01   |
| Total since September 1st.....  | \$715,787 43 |

**SUMMARY OF RECEIPTS**

| Receipts divided according to purposes to which they are to be applied                                | Received during January | Amounts previously Acknowledged | Total        |
|---|-------------------------|---------------------------------|--------------|
| 1. Applicable upon the appropriations of the Board.   | \$ 94,615 13            | \$172,298 76                    | \$266,913 89 |
| 2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board  | 14,155 54               | 55,273 82                       | 69,529 36    |
| 3. Legacies for investment.....   | 51,365 42               | 60,000 00                       | 111,365 42   |
| 4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year  | 2,186 28                | 22,270 51                       | 24,456 79    |
| 5. Specific deposits (including United Offering, 1910, to be used as appropriated during three years) | 89 05                   | 243,432 92                      | 243,521 97   |
| Total .....   | \$162,411 42            | \$553,376 01                    | \$715,787 43 |

Total receipts from September 1st, 1910, to February 1st, 1911, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

**OFFERINGS TO PAY APPROPRIATIONS**

| Source                                     | To Feb. 1, 1911 | To Feb. 1, 1910 | Increase     | Decrease   |
|--|-----------------|-----------------|--------------|------------|
| 1. From congregations.....                 | \$139,135 12    | \$68,702 05     | \$70,433 07  | .....      |
| 2. From individuals.....                   | 28,079 44       | 17,084 06       | 10,995 38    | .....      |
| 3. From Sunday-schools.....                | 3,688 62        | 3,095 19        | 593 43       | .....      |
| 4. From Woman's Auxilliary.....            | 21,916 47       | 15,978 61       | 5,937 86     | .....      |
| 5. From Forward Movement.....              | 7,960 00        | .....           | 7,960 00     | .....      |
| 6. From interest.....                      | 34,731 48       | 38,195 73       | .....        | \$3,464 25 |
| 7. Miscellaneous items.....                | 1,402 76        | 1,083 67        | 319 09       | .....      |
| Total .....                                | \$236,913 89    | \$144,139 31    | \$92,774 58  | .....      |
| 8. Woman's Auxilliary United Offering..... | 80,000 00       | 35,000 00       | .....        | \$5,000 00 |
| Total .....                                | \$266,913 89    | \$179,139 31    | *\$87,774 58 | .....      |

\* In 1909 the new year did not open until September 28th. Allowing for this, and for certain large church contributions now received, which last year were not received until a later period, the actual increase is about \$13,000.

**APPROPRIATIONS FOR THE YEAR**

SEPTEMBER 1ST, 1910, TO AUGUST 31ST, 1911

Amount Needed for the Year

|   |                |
|---|----------------|
| 1. To pay appropriations as made to date for the work at home and abroad..... | \$1,287,608 82 |
| 2. To replace Reserve Funds temporarily used for the current work.....        | 74,532 55      |
| Total .....   | \$1,362,141 37 |
| Total receipts to date applicable on appropriations.....                      | 266,913 89     |

Amount needed before August 31st, 1911..... \$1,095,227 48

NOTE.—The present appropriations, together with the additions made necessary by the action of the General Convention, exceed the contributions of last year, including the average of undesignated legacies, by \$275,000.



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